

PROCEEDINGS
OF THE
GRAND LODGE
OF
Ancient Free and Accepted Masons
OF MINNESOTA,
AT ITS
EIGHTEENTH GRAND ANNUAL COMMUNICATION,
IN THE CITY OF SAINT PAUL,
Commencing January 10, A. S. D. S. 1871, A. S. L. S. 5871.

M. S. W. C. W. NASH, 33° G. S. M. S., Saint Paul.
R. S. W. WM. S. COMBS, G. S. S., Saint Paul.

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1871.

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Grand Lodge Ancient Free and Accepted Masons,

OF MINNESOTA,

AT ITS EIGHTEENTH GRAND ANNUAL COMMUNICATION, HELD IN
MASONIC HALL, IN THE CITY OF ST. PAUL, COMMENCING JANUARY
10, A. D. 1871, A. C. L. 5871.

FIRST DAY.

At 12 o'clock M., Most Worshipful C. W. Nash, Grand Master,
opened a Master's ☐ in due form.

M.: W.: C. W. NASH, Grand Master.
R.: W.: S. Y. HYDE, Grand Senior Warden.
R.: W.: F. JOSS, Grand Junior Warden.
R.: W.: GEO. L. OTIS, Grand Treasurer.
R.: W.: W. S. COMBS, Grand Secretary.
R.: W.: J. L. POWERS, as Senior Deacon.
W.: B. F. WRIGHT, Junior Deacon.
W.: A. RICHARDSON, Tiler.

Prayer by Rev. Bro. C. Griswold, Grand Chaplain.

The Grand Secretary was directed to call the roll, when 62 sub-
ordinate ☐ were found duly represented.

The representatives from a constitutional number of ☐ being
present, the M.: W.: G.: L.: of Ancient, Free and Accepted
Masons of Minnesota, was opened in ample form.

Present—Grand Officers:

M.: W.: C. W. NASH, Grand Master.
R.: W.: G. B. COOLEY, Deputy Grand Master.
R.: W.: S. Y. HYDE, Senior Grand Warden.
R.: W.: FRED. JOSS, Junior Grand Warden.
R.: W.: G. L. OTIS, Grand Treasurer.
R.: W.: W. S. COMBS, Grand Secretary.
W.: CHAS. GRISWOLD, Grand Chaplain.
W.: A. C. DUNN, Grand Marshal.
W.: E. W. DURANT, Grand Sword Bearer.
W.: M. DONOHUE, as Grand Standard Bearer.
W.: B. F. WRIGHT, Grand Senior Deacon.

W.: J. L. POWERS, as Grand Junior Deacon.
 W.: G. K. GILBERT, Grand Pursuivant.
 W.: J. E. CHAPMAN, Senior Grand Steward.
 W.: W. M. WYKOFF, Junior Grand Steward.
 W.: A. RICHARDSON, Grand Tiler.

PAST GRAND OFFICERS PRESENT.

M.: W.: A. E. AMES, Past Grand Master.
 M.: W.: A. T. C. PIERSON, Past Grand Master.
 M.: W.: GEO. W. PRESCOTT, Past Grand Master.
 R.: W.: A. GOODRICH, Past Deputy Grand Master.
 R.: W.: L. E. THOMPSON, Past Deputy Grand Master.
 R.: W.: R. STEWART, Past Grand Senior Warden.
 R.: W.: S. R. MERRELL, Past Grand Senior Warden.
 R.: W.: WILLIAM LEE, Past Grand Junior Warden.
 R.: W.: A. C. SMITH, Past Grand Junior Warden.
 R.: W.: S. E. ADAMS, Past Grand Junior Warden.
 R.: W.: A. B. CURRY, Past Grand Junior Warden.
 R.: W.: A. J. PHELPS, Past Grand Junior Warden.

On motion of Bro. A. C. Smith, all Master Masons in good and regular standing were invited to seats in the Grand □, during the session.

On motion of Bro. A. C. Smith, when this Grand □ call off, it shall be until 7 o'clock this evening.

On motion of Bro. W. S. Combs, the M.: W.: Grand Master appointed the following as a committee on credentials :

Bros. R. J. Marvin, H. D. Brown, and L. Z. Rogers.

On motion of Bro. L. E. Thompson, it was resolved, that as printed proceedings of the last Annual Communication of the M.: W.: the G.: □, were in the hands of the brethren, the reading thereof be dispensed with.

Adopted.

On motion of Bro. L. E. Thompson, the M.: W.: the G.: □, was called from labor to refreshment.

EVENING SESSION.

The M.: W.: the G.: □, was called from refreshment to labor.

M.: W.: B. F. Smith, P.: G.: M.: of Ohio, appeared, and was invited to the Grand East.

M.: W.: C. W. Nash, G.: M.:, delivered the following address :

ADDRESS.

Brethren of the Grand □ of Minnesota :

This is the Eighteenth annual Communication of the Grand □ of Minnesota, and the fourth year of my service as the executive head of that body. In welcoming you again to the presence of this Altar, and in calling your attention to the condition of the Brotherhood in the State, and to the duties before us, it is appropriate that we should express our thankfulness to the Great Master, and Father of us all, for the countless blessings he has bestowed upon us

and for His smiles that have lightened our pathway throughout the year. In His providences He has mingled that which caused us to grieve with that which caused us to rejoice; yet we know that He chastens us not in wrath but in love, and that His love is never wearied by our neglect, or our ingratitude, or thoughtlessness, or wanderings, or unbelief. When we return to Him, we find forever that His graciousness is unflinching, as it is boundless and divine. The harvest has rewarded the labor of the husbandman with uncommon abundance. Industry and trade have been crowned with success. The wealth of distant climes has been safely wafted on the white wings of commerce, and enterprise has invaded new borders of the wilderness, bringing back the fruit of toil and adventure. While war has devastated other lands, our own has remained at peace, and no hostile flag has been raised in defiance of the power of the republic. A few victims have fallen in death, but the pestilence has not visited us, and, in almost all of our homes, the domestic circle remains unbroken, and the light has not faded out from the eyes of loved ones. We have these and manifold other causes for thankfulness, which it is decent and graceful in us to recite, as our hearts go out in worship to the Almighty Giver of every good and perfect gift.

There never has been a period in history when Masonry was in a condition as flourishing as it is at the present time. It is now supported by a greater number of friends, and maligned by a smaller number of enemies, than it has ever before known. The time when it was denounced by pious sectaries and jealous patriots seems to have forever passed away. The principle appears to be everywhere acknowledged, that it is not only innocent, but laudable, for men to enter into secret associations and brotherhoods for innocent and laudable purposes; for objects of benevolence and mutual improvement; to establish stronger and purer social ties; to create new agencies in the cause of virtue and erect new bulwarks against the progress of vice; to promote social, individual, and general reform. These brotherhoods have become almost as numerous as the sects in religion, or the parties in politics. Masons can forbear to criticise the gloss of novelty which they wear, the temporary and local objects which they adopt, the restricted spheres of usefulness within which they are confined, the ambitious and sometimes tawdry forms and rhetoric of their ceremonies, for their existence is a constant prop and homage to Masonry. Imitating, in a remote degree, and at a respectful distance, its organizations, and its simple yet sublime rites, they vindicate the wisdom of the system, and they inspire a popular reverence for that great and cosmopolitan Brotherhood, which extends to every civilized clime and race, which has come down from the earliest historical period, which has survived calumny, proscription, corruption, treason and exposure, and which, covered with the mantle of antiquity, is fresh with the vigor of youth, and seems destined to outlive all institutions of human origin.

The popular favor into which Masonry has grown, is attended by some advantages, which are also, to a certain extent, offset by apparent dangers and disadvantages. We are no longer, as we were forty years ago, compelled by fears of riotous violence, or in consideration for public prejudices, to solemnize our secret rites surreptitiously, and in remote and obscure retreats; but we hold our  in the most accessible and populous quarters of cities, and with every ostentation that does not jeopard the traditional mysteries with which we have been charged and intrusted, to be transmitted inviolate to the remotest posterity. Our power and means of usefulness have increased with our growth of numbers. We are able to greatly extend our charities, and to render them more efficient. Our principles, and the radiant morality which Masonry instills, are brought more generally into the innumerable communities where  are established, and they are commended to far more greatly diversified classes of the people. A vastly increased multitude of people are associated by the tender ties that bind our Brotherhood together, and live in the fellowship and charity that it establishes, as the relations upon which its members exist with each other.

The dangers and disadvantages which arise from the great popularity of our Brotherhood, are easily enumerated. Unworthy men are attracted to the Order, because membership is, in many ways, a passport and title to the respect and confidence of the community. Men of immoral character and of

illicit pursuits, designing men, dishonest men, petty swindlers, calumniators, barrators, and malignant haters, are not closely scanned when they press forward to the throng, seeking admission; and too many escape the scrutiny which they ought to receive, obtain membership, and form a corruption and a shame among us. The great body of Masons have lost, or they never had, that zeal, devotion and consecration which nerved the members of the Brotherhood when they were proscribed, persecuted and outlawed by all the churches, and by one of the most powerful political parties that ever sprang into existence in the nation. Masonry now requires no sacrifices; it is not unpopular either in religion or politics; it entails no disadvantages; it is regarded as in the highest degree respectable and proper. It costs so little that it is not highly valued, for that is not regarded as the choicest possession which comes easily, and is easily maintained, and in which also nearly everybody has a share and ownership. Its symbols are too commonly used. Its technical and mystic language is made common and a by-word, and is readily mistaken for slang borrowed from vile resorts or the curb-stone. Its sanctities are idly invoked in common business intercourse, in the tattle of leisure hours, to veil scandal or to elude responsibility for its propagation, for the most useless, and even for doubtful and unlawful objects. Hypocrisy wears it as a mask; demagogues abuse it, and make it the minister of intrigue; imposture steals its signals, and vain men and bad men bring reproach upon it.

For these evils there may be no complete and radical cure. Religion itself suffers from these identical evils and reproaches. Nothing less than another general persecution, like those which Nero inflicted, would restore the purity of the church. Disaster, the loss of popularity, the enactment of penal laws for its suppression, might alone be sufficient to restore Masonry to the purity in which it existed a generation ago. But it is our highest and appointed duty to reform the evils that we daily witness, by the means within our power. The unworthy should be cast out. The common and vulgar uses to which our mysteries have been prostituted, should be rebuked, and those guilty of the offense should be made accountable to discipline. The zeal and love for Masonry, or its principles, and for its rites and ceremonies, should be revived. We should drink again together at the ancient springs. We should establish higher standards of Masonic excellence. Above all, no considerations of friendship, or delicacy, or pity, nor the crime of carelessness, should prevent us from rejecting applicants for membership, if they are in any sense unfit for usefulness in the , and to adorn the institution for which we have met to legislate, and around whose altar we are here gathered.

It is with feelings of pleasure, my brethren, that I am able to congratulate you upon the happy and prosperous condition of the Craft in this jurisdiction.

Our Order still maintains its vantage ground in the great cause of humanity. Tried as no human institution ever has been, it still stands unharmed by the whirlwind of men's passions, that have swept around it.

The reports from the subordinate , of this, and other grand jurisdictions, exhibit a great Brotherhood, firmly united for purposes of human benefaction, and carrying out, with a zeal and activity never surpassed, the noble and humanizing objects of our Fraternity.

The lessons that you have learned at your widely separated and distant altars, you have brought with you to this common altar in the Grand East, and in a moment, at the first flash of recognition, the teachings of our Order have banished the feelings of strangeness, and you meet as friends and brothers, influenced and animated by the same hopes and fears—having a common object in view, the spread and triumph of Truth, Charity and Brotherly Love—and I sincerely trust the present Annual Communication will have the effect to strengthen our Fraternal bonds; to arouse and increase the sympathetic ties by which the brethren are held in unity of design and purpose.

Duty requires of me the submission to you of a review of my official acts during the past year, giving the condition of the Order in this jurisdiction, and making such recommendations as I may deem necessary and expedient.

Their nature and rarity indicate, with an unmistakable clearness, not only the absence of serious difficulties, but the existence of peace and harmony in the Order, so far as my information can lead to a determinate conclusion.

DISPENSATIONS.

Dispensations for three new [] were granted by me during the past year. No dispensation has been granted without a strict compliance with the conditions required by the Grand []. Dispensations as follows :

High Forest [], at High Forest, January 14, 1870.

Tyrian [], at Mazeppa, January 15, 1870.

Doric [], at Wells, May 16, 1870.

Dispensation to Orient [], at Money Creek, continued without fee.

I am informed, that all these [] are in a healthy and prosperous condition and will apply for Charters at this session.

APPOINTMENT OF G. L. REPRESENTATIVES.

Since the last annual communication of this grand body, I have appointed and commissioned as representatives of this Grand [], the following brethren, near other Grand [], which appointment has been duly accepted, and placed on file, in the office of the Grand Secretary.

I have also requested of the M. W. Grand Master of sister and foreign Grand [] to appoint a representative near this Grand [], for their respective jurisdictions, and I am informed that many appointments have been made, and without doubt will present their credentials at this session.

NAMES OF REPRESENTATIVES APPOINTED NEAR OTHER GRAND [].

M. W. A. A. Stephenson—Canada.

M. W. Henry M. Teller—Colorado.

R. W. Nathan Dikeman—Connecticut.

M. W. Thomas W. Chandler—Georgia.

M. W. George H. Coe—Idaho.

M. W. Elisha S. Fitch—Kentucky.

M. W. George W. Hopkins—Nevada.

M. W. B. Lester Peters—New Brunswick.

M. W. G. H. Hubbard—New Hampshire.

M. W. Robert V. Vance—North Carolina.

M. W. Alex. Keith—Nova Scotia.

M. W. O. S. Savage—Oregon.

M. W. Richard Vaux—Pennsylvania.

M. W. Jonathan S. Dawson—Tennessee.

M. W. William Terry—Virginia.

M. W. Benjamin E. Lombard—Washington Territory.

M. W. William J. Bates—West Virginia.

[] CHARTERED AT LAST SESSION, DULY CONSTITUTED, AND OFFICERS INSTALLED.

The [] to whom charters were granted at the last session of this Grand Body, have been properly constituted and the officers for the same installed.

DEDICATION OF HALLS AT HOKAH AND ST. PETER.

Being unable to be present, I gave dispensation to W. Bro. C. N. Daniels, Grand Lecturer and Visitor, to dedicate the Masonic Hall of Hokah, No. 17, which duty he performed December 20th, 1870, assisted by P. G. M. Geo. W. Prescott and W. Bro. E. D. B. Porter, and other competent brethren. I also gave dispensation to W. Bro. E. D. B. Porter, to dedicate the Masonic Hall of Nicollet [], No. 54, at St. Peter, which duty he discharged December 27th, 1870.

At the dedication of each of said [], Bro. Porter delivered an able address. From the well known character and acknowledged ability of P. G. M. Prescott, W. Bro. C. N. Daniels, and W. Bro. E. D. B. Porter, I feel satisfied that the duty imposed upon them was properly discharged.

I am informed that these halls are a credit to their respective [], well adapted to the purpose for which they are intended, and speak well for the zeal and energy of the Craft in the towns where said [] are situated.

REMOVAL OF EVERGREEN ☐ NO. 46, FROM TROY TO SARATOGA.

The brethren of Evergreen ☐ No. 46, located at Troy, made application to me, to remove its place of meeting from Troy to Saratoga, in accordance with the provision of Section 20, Title 4, of the Grand ☐ Constitution.

The brethren having complied with the requirements of the Grand ☐ Constitution, and having satisfied me that there was good reason for the change, I approved of the same.

PUBLIC INSTALLATION OF OFFICERS AT NORTHFIELD.

On the 27th day of December last, by special invitation, and in company with P. G. M. A. T. C. Pierson and W. Bro. C. N. Daniels, Grand Lecturer and Visitor, I visited Social ☐ No. 48, at Northfield, Rice county, installed the officers elect with the assistance of the brethren above named, and delivered an address. The ceremonies were conducted in the ☐ hall, and were witnessed by an assemblage comprising the friends and families of the ☐ and visiting brethren.

This ☐ is presided over by able, zealous and good Masons, and true men. The kind and fraternal courtesies extended to me and my associates, by the brethren of this ☐, will not soon be forgotten.

DESTRUCTION OF THE HALL OF STAR IN THE WEST ☐, NO. 60,
SAUK CENTRE.

On the 7th day of March last, the Masonic Hall of Star in the West ☐, No. 60, situated at Sauk Centre, was destroyed by fire, and a portion of the furniture, the loss to the ☐ amounting to \$150. Since that time the ☐ has been unable to obtain a suitable place for meeting. I directed Brother George M. Bennett, Master of the ☐, to procure some place for the transaction of business at the regular meetings, which was done. I am informed that the ☐ has recently secured a hall in a brick block, which will give them a secure and comfortable room, and in a very short time will be ready to Masonically accommodate their own members and visiting brethren.

GRAND LECTURER AND VISITOR.

In compliance with a resolution adopted at the last session, on the 26th day of January last, I appointed W. Bro. C. N. Daniels, of Faribault, Grand Lecturer and Visitor, and issued to him the required certificate, and what I regarded to be proper instructions to govern him in his visitation of ☐, fixing his compensation at \$3 per day and his actual expenses.

Bro. Daniels entered immediately upon the discharge of his duties, and has evinced an efficiency, accuracy, fidelity and zeal in the faithful performance of his duties.

It was my desire to render every ☐ proficient in the work and lectures of this Grand Body, and I directed the Grand Lecturer and Visitor to visit all the ☐ in this jurisdiction, and give the necessary instruction, and make such corrections as he deemed advisable. All the ☐ have received instructions. It is attended with considerable expense, but in my opinion there is no expenditure of money from our general fund that is productive of so many benefits to the Order, as that which may be required to establish uniformity in the work, lectures, and in our "usages and customs."

The report of the Grand Lecturer and Visitor, of the condition of the ☐, is of the most favorable character. He uniformly found the officers and members desirous and willing to receive instruction, and manifested a laudable desire to aid in promoting uniformity of work, and also to elevate the standard of Masonry.

In order to make the present system of instruction effective, the compensation paid the Grand Lecturer and Visitor should be wholly adequate for his services and expenses, and I am of the opinion that the compensation per day paid during the past year is not sufficient, and I recommend that this subject be referred to a special committee.

For further details respecting the conditions of the ☐, and the work per-

formed by the Grand Lecturer and Visitor, I respectfully refer you to his Annual Report.

MASONIC HISTORIAN.

In obedience to a resolution passed by this Grand Body, I have appointed P.: G.: M.: A. T. C. Pierson, the Masonic historiographer of this Grand ☐. Bro. Pierson has entered upon the performance of the trust, and will present a report at this session.

DECISIONS.

I have been called on to make many decisions, on points of Masonic law and usage.

Many of the points passed upon have been repeatedly settled, and it is unnecessary to embrace them in this report.

The more important ones disposed of, I present for the consideration of this Grand Body, to be affirmed or overruled. The following I report for review :

FIRST.

No one is eligible to the office of Master but actual Past Masters, Past Wardens, or Present Wardens, who have been regularly elected and lawfully installed.

SECOND.

A Master or Warden cannot resign or dimit, during his term of office; but every other member has a right to dimit, if there are no charges preferred against him, and he is clear on the books of all dues.

THIRD.

Every member of a subordinate ☐, in good standing, whose dues are paid, as prescribed by the By-Laws of his ☐, is eligible to any office in his ☐, except that of Master.

FOURTH.

In case an election is not held at the time prescribed in the By-Laws, the old officers hold their respective places until an election is held and their successors are installed. It is improper to pass an election by the time named in the By-Laws. In the event of a neglect to elect, an election can only be held by dispensation from the Grand Master.

FIFTH.

If a brother is suspended for the non-payment of dues, he can only be restored to membership by proper petition for membership and regular ballot.

SIXTH.

The spirit of the rule, that one ballot upon an applicant for the degrees, elects for the three, may be changed thus far—if in the Master's judgment the good of Masonry will be subserved by so doing, he may order the ballot spread, on each degree. An objection made by a member of the ☐, is equivalent to a rejection by ballot.

SEVENTH.

A subordinate ☐ has the right to remit the dues of any of its members for satisfactory reasons, and the Master should entertain a proper motion for this purpose.

EIGHTH.

A member residing within the jurisdiction of his ☐, must be charged in, and tried by, his own ☐. A non-affiliated Mason can be charged in and tried by any ☐ under whose jurisdiction he may reside; and a ☐ can try a brother for unmasonic conduct, being a resident in their jurisdiction, although his membership may be with a ☐ of a sister grand jurisdiction.

NINTH.

The following questions were submitted to me for my opinion:

"1st—Does a Master Mason in good standing in his ☐, possess the inherent right of visiting any Masonic ☐ wherever he may go?"

"2d—It has been claimed that a Master Mason may object to a visiting brother—the reasons to be determined solely in his own conscience. Does a Master Mason possess the unqualified right of objecting to the presence of a visiting brother in his ☐?"

"3d—If a Master Mason objects to a visiting brother sitting in the ☐, is he accountable to the ☐, and is it his duty to give reasons for such objection?"

"4th—If a Master Mason has sufficient reason for objecting to a brother visiting his ☐, is it not his duty to prefer charges, so as to bring the objectionable brother under discipline, and give him an opportunity to vindicate his character?"

By the provision of the 8th subdivision of section 8, Title Second, of our Grand ☐ Constitution, under the head of Masonic Laws, it is declared, "That the right to visit Masonically is an absolute right and duty of Masons." And on page 29 of Mackey's Masonic Jurisprudence, this eminent writer on Masonic law states the following:

"The right of every Mason to visit and sit in every regular ☐, is an unquestionable Landmark of the Order. This is called the 'right of visitation.' This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world," &c.

But, after a careful examination of the subject, my opinion is, that a Mason has not an inherent "right of visitation." He has the right to apply to a ☐ to visit, and the ☐ has the right to refuse to admit him. The matter of visitation is a courtesy extended to the visiting brother by the Master and the ☐, and may be refused by the Master or the members, if they see proper to do so. It is the imperative duty of the Worshipful Master to preserve peace and harmony in his ☐, and he clearly has the right to prevent any brother from entering the ☐, whose presence would cause trouble and dissensions in the same, or in any way interfere with the peace and harmony of the ☐, and more especially should any member of the ☐ make his objections to the admission of such visitor. I think there can be little if any doubt, that a member who objects to sit in a ☐ with the Brother proposing to visit, need not prefer charges against him, unless he sees proper to do so, the reasons for his objections to be determined solely in his own conscience.

This right of objecting to the admission of a visiting brother should not be used without good and sufficient cause, but of the sufficiency of the reason the Brother objecting is the proper judge, and is alone responsible.

TENTH.

In case a member objects to the advancement of a candidate, the Worshipful Master has not the right to demand of the objecting Brother the reasons or grounds on which he bases his objection. I am of the opinion that the rule which ought to govern cases like this, is this: After the candidate is elected, any member has the right to object to his receiving the degree, and he cannot receive it until the objection is removed by the Brother objecting, said Brother not being required to give any reasons unless he sees proper to do so.

Should the brother objecting, give his reasons voluntarily to the ☐, for its consideration, he must then submit to its determination, by the vote of the members present. Further, any member of a ☐ may at any time inform the Master of his ☐ that he objects to a candidate's receiving the degree, and the Master is bound to consider and respect his objection.

ELEVENTH.

The provision of our Grand ☐ Constitution absolutely forbids any degree being conferred on eredit. The fee must be paid to the Secretary before a ballot can be taken. There are no exceptions to this rule. In some ☐, I am informed, it has been the custom to confer degrees without charge, on certain professional gentlemen, clergymen for instance, or the ☐ would do what

amounts to the same thing, remit or give back the fee to the applicant. This mode of procedure is not in accordance with our Constitution and the ancient regulations, nor is there any sound reason for the modern innovation.

All partiality or favoritism is entirely unmasonic, for the first lesson the candidate is taught is perfect equality.

TWELFTH.

In case a ☐ requests another ☐ to confer the degrees upon a candidate, the candidate becomes a member of the ☐ which made the request, (on signing the By-Laws.)

THIRTEENTH.

If an entered Apprentice or Fellow Craft, made in a regular ☐, he cannot receive the remaining degrees in any other ☐, without the consent in writing of the ☐ which had original jurisdiction of the candidate.

FOURTEENTH.

The provisions, regulations and edicts of this Grand ☐, provides that "any Mason who does not contribute to the fund, or belong to some ☐, shall not be entitled to join in procession, or receive assistance or Masonic burial, and shall not be permitted to visit the Grand ☐, except by special invitation, etc. This law applies, whether such non-affiliated Mason is a member of a Royal Arch Chapter, or not.

The Grand ☐, or its subordinate ☐, know nothing of any except the symbolical degrees.

FIFTEENTH.

When a ballot is being taken for a candidate, every member present should be required to vote. None should be excused.

NON-AFFILIATED MASONS.

During the past four years that I have had the honor to address you from the Grand East, I have frequently called your attention to the much vexed question of non-affiliated Masons.

At the Sixteenth Annual Grand Communication of this Grand ☐, the following resolution was adopted:

"Resolved, That all non-affiliated Masons who are permanent residents within this jurisdiction, be notified by the oldest ☐ within whose jurisdiction they reside, to apply for membership in some ☐, within one month after such notice shall be given; and any non-affiliated Mason who does not make such application after such notice, shall be deemed guilty of unmasonic conduct, and shall be liable to suspension: and it is hereby made the duty of the oldest ☐ having jurisdiction where such non-affiliated Mason resides, to prefer charges against such a Mason, and try him for such unmasonic conduct; and that the W. M. of the ☐ having jurisdiction, be required to enforce this resolution."

This action on the part of our Grand ☐ has been very generally referred to by our Sister Grand ☐ jurisdictions, in the addresses of Grand Masters, and the report of the Committees on Foreign Correspondence, and, as a general rule, has been criticised as being a hardship, unjust, and in violation of Masonic polity.

I am informed that the provisions of this resolution have been enforced by the officers of ☐ in this jurisdiction, but not with the success that was hoped by the Grand ☐. The result indicates that the requirements of said resolution are, and have been, impracticable, and cannot be enforced.

For the views of eminent Masons on this subject, I respectfully refer you to the Report of the Committee on Foreign Correspondence.

It becomes our duty to consider the questions involved, and to take such action as the assembled wisdom of the Grand ☐ may determine—such action as shall redound to the good of Masonry, not only in our own jurisdiction, but the Masonic world at large.

I have given this important subject much thought and reflection, and present to you the following suggestions:

Is it wise to make any legislation in reference to non-affiliated Masons, which has in view to force them to become members? Is it wise or politic to do so?

If any legislation is necessary, deprive them of their Masonic rights, and if they are actuated by the true and pure principles of the Order, and have any respect or reverence for it, they will take the necessary steps to become affiliated Masons, and relieve themselves of the odium which would and does attach to non-affiliated Masons.

Masons have reciprocal duties to perform, and prominent among them, and one of the most sacred, is the duty to be a member of a ☐, and be a contributing member to its charity funds if not to its necessary expenses. If a Brother's interest in the Order is so far gone as to care nothing for the proper discharge of his duties as a Mason, "to his God, his neighbor, and himself," he is and will be a drone in the great hive of Masonry, consuming its substance, destroying its life, and paralyzing its influence.

He is of but little use to the Masonic Order or the world, and is not worth saving, and below our notice as Masons.

I earnestly recommend that this subject matter be referred to a special committee, and that this Grand ☐ give it due consideration.

CIRCULAR FROM THE G. L. M. OF KENTUCKY.

In the month of May last, I received a circular letter from M. W. Bro. Charles Eginton, Grand Master of Kentucky, relative to holding a convention, in the city of Washington, on Cuban affairs, and other matters. I answered his letter, declining to attend said meeting, for the following reasons:

1st. While we are in fraternal communication with the Grand ☐ of Cuba, and our P. L. G. L. M. A. T. C. Pierson, is the representative of said Grand ☐ near this Grand ☐, he was not advised of the matters referred to in the circular letter of the Grand Master of Kentucky, and if there was any subject of moment, I had reason to presume that he would have been advised.

2d. That I did not see how any convention that might be held in Washington, could in any way effect any practical good respecting the matters involved.

While sympathizing to the fullest extent with all those who were in any way oppressed, from whatever cause, I did not feel authorized to be present at the city of Washington, as requested in the letter of the M. L. W. Brother.

GRAND ☐ OF QUEBEC.

At the last communication of this Grand Body, I called your attention to an official communication respecting the organization of the "Grand ☐ of Quebec," in the Province of Canada, and requesting from this Grand ☐ fraternal recognition and the appointment of a representative for this Grand Body, near the said Grand ☐ of Quebec. About the same time, I received a communication from the Grand ☐ of Canada relative to the formation of said Grand ☐ of Quebec within the jurisdiction of the Grand ☐ of Canada, asking that no recognition from Grand Bodies in correspondence with the Grand ☐ of Canada, be accorded to the Grand ☐ of Quebec.

This subject was referred to the committee on "Masonic Jurisprudence," but said committee did not make a report. This is a very important question, affecting two great principles of Masonic polity. 1st—The sovereignty of a Grand ☐, and 2d—The relationship of Masonic boundaries to political divisions, and demands the careful and deliberate consideration of this Grand ☐.

The action of sister Grand ☐ on this matter, is about equally divided. I have given the subject much consideration, and present to you for your reflection my views, but before I do so it may be well to give the reasons set forth by the convention of Masons which assembled in the city of Montreal, on the 20th of October, A. L. 5869, for organizing the Grand ☐ of Quebec. These reasons, which we find in the circular now on file in the office of the Grand Secretary, are substantially as follows:

That for a number of years, and until July 1st, 1867, the territory over which the Grand ☐ of Canada claimed to exercise jurisdiction, formed but one province, called the Province of Canada, and having but one Legislature, or Parliament.

By the proclamation of the "British North American Act," on July 1, 1867,

the Province of Canada was divided into two separate and distinct provinces, called the Province of Quebec and the Province of Ontario. These two provinces, thus formed, were also, by the same Act (together with the provinces of New Brunswick and Nova Scotia), joined into one federal union, which was declared to be "The Dominion of Canada." They therefore claim that after this Act, the new Province of Quebec was, Masonically speaking, unoccupied territory, and that they had the right of forming their own Masonic government, on the principle that Grand ☐ jurisdiction shall be coterminous with the political boundary, and that as soon as they should organize a Grand ☐, the Grand ☐ of Canada would cease to hold jurisdiction over them.

On the other hand, the Grand ☐ of Canada claim that the dividing of their original territory into two separate provinces, does not affect their jurisdiction over both provinces, and declare the new Grand ☐ to be the result of a rebellious and seditious movement.

I need not inform you that this is the first case of the kind which has ever been brought before the Masonic world for consideration. It is without precedent, there having been but one case which in any respect is of a similar nature—viz: that of West Virginia. The questions involved are, as I have already stated, in substance: 1st. Can the territory over which a Grand ☐ has had undisputed jurisdiction, and over which its authority has been recognized by the Masonic world, be curtailed or divided without its own consent; and, 2d. Is it a recognized Masonic principle that political governments divide the jurisdiction of a Grand ☐ by dividing a State or territory?

At the first glance it would seem that both these questions were involved in one, but a more careful analysis of the principles involved, shows that they should be considered separately.

1st. As to the sovereignty of a Grand ☐. I hold that the same rule obtains in Masonic jurisprudence as in civil and political jurisprudence. The separate States of this Union, united under one General Government, have no authority to throw off their allegiance to its solemnly recognized head, without the consent of the whole; a principle which the people of the United States have but recently established anew amid the carnage of the greatest civil war the world has ever known. So I hold that the authority of a Grand ☐, once established and recognized, cannot be infringed upon, or the territory over which it holds jurisdiction, be divided or curtailed, or the Subordinate ☐, having their existence by virtue of its authority, secede from its government, except by its own action in Grand ☐ assembled. Once admit the heresy of secession, and the fair temple of Masonry, which for countless ages has withstood the ravages of time, has witnessed the rise and fall of nations, and been at once the admiration, the wonder and mystery of the world, would crumble, and crush the hopes of mankind beneath its ruins. Holding these views, I cannot look upon the organization of the Grand ☐ of Quebec, so-called, within the jurisdiction of the Grand ☐ of Canada, in any other light than as an illegal and clandestine body, and, as such, not entitled to hold Masonic intercourse with this Grand Jurisdiction.

2d. As to the relationship of Masonic boundaries to political divisions; does the political division of a State or Territory divide the jurisdiction of a Grand ☐? Upon this point I cannot more clearly define my views, than by adopting the language of R. W. Bro. Gouley, Grand Secretary of Missouri, the able chairman of the Committee on Foreign Correspondence of the M. W. Grand ☐ of Missouri, upon this subject, with but slight change. Speaking in regard to the question as to whether the jurisdictional limits of a Grand ☐ are or are not affected by political subdivisions, he says: "We hold that there is no legislative power in this or any other Commonwealth, or even in the United States itself, which can legally pass any ordinance saying to a Grand ☐, that her boundaries and power over her ☐ shall be changed.

"If a Legislature may not do this directly, how much less can it do it indirectly? When the Dominion of Canada divided the Provinces, it certainly did not think or care anything of Grand ☐ jurisdictions. Therefore, the Legislature not wishing to interfere with the limits of the Grand ☐, and not being able to do so, if they did wish, it follows as a first consequence, that any division must be effected by the Grand ☐ itself. Did the Grand ☐ decide to so divide and set off Quebec as a separate territory? No; she emphatically

and by a large majority, voted not to do it, for reasons best known to those interested in the welfare of the Grand []²

Now, if the Grand [] voted not to divide, and no other power could do it for her, how comes into existence the Grand [] of Quebec? I answer, only by an act of rebellion and in direct violation of a solemn vow of obedience.

I have referred to the case of West Virginia, the only one which is in any respect analogous to this. The circumstances under which the Grand [] of West Virginia was organized, were of themselves without a parallel in the history of the world, and the recognition which was extended to her by this and other Grand jurisdictions, was done impulsively, without that careful investigation which should precede such important steps, involving principles which I deem vital to the welfare of our beloved Order. The circumstances under which the Grand [] of West Virginia was formed, while they did not justify, they did, in a great degree, excuse the action of those Grand jurisdictions which were so swift in extending to it fraternal greetings and recognition. The questions raised, however, by the action of the so-called Grand [] of Quebec, were not settled in the organization of the Grand [] of West Virginia, as the whole matter was finally settled by the mother power, the Grand [] of Virginia, recognizing the Grand [] of West Virginia, thus removing the only obstacle in the way of its full recognition by the Masonic world, as a legally constituted body. This fact alone, if no other argument is used, instead of serving as a precedent to justify the action of the so-called Grand [] of Quebec, serves, clearly to my mind, to establish as a rule of Masonic policy, that no new body can be legally organized until first recognized by the constituted authority having original control.

I have thus hastily and imperfectly thrown together my views upon this important subject. It is one fruitful of thought and research, and merits a careful consideration at your hands. It is impossible for me, within the circumscribed limits of a single address, to give the subject that elaborate attention which its grave importance demands, and in leaving it with you I trust you will give it that careful thought and study required to arrive at a decision which shall not only reflect honor upon this Grand [], but also redound to the welfare of Masonry throughout the world.

While I speak, memory recalls, since our last Annual Communication, three of the pioneers of Masonry, and members of this Grand [], who have passed away from the pain of Time to the peace of Eternity. To know them was to admire and respect them as men and as Masons.

I am indebted to the "History of the Introduction and Progress of Masonry in Minnesota," now in process of compilation by P. G. M. A. T. C. Pierson, for the following facts relative to them:

"R. W. Wm. H. Mower, P. D. G. M., was born in Belgrade, Maine, April 30th, 1829, was initiated in St. John's [], U. D., St. John's, New Foundland, January 17, 1850, and passed and raised the following month.

"He visited Minnesota the same year. In 1852 he located at Stillwater, and affiliated with St. John's [] (at that time No. 39 on the Registry of the Grand [] of Wisconsin). At the election of 1853, and again in 1854, he was chosen Senior Warden, and in 1855 was elected Worshipful Master.

"He represented his [] in the Grand [] at the session of 1854, and was appointed Grand Junior Deacon; in 1857 was elected Deputy Grand Master. He was one of the most active and zealous of that small and discriminating band of Masons which formed the foundation for the high Masonic character which that [] has ever maintained.

"In 1861 he removed to Boston, and was engaged in steamboating.

"The National Government, during the years 1864 and 1865, had steamers of the line with which Bro. Mower was connected, in use on the coast of Virginia, and it was from the exposure incident to his duties that he contracted the disease (consumption,) of which he died, at Bayfield, Wisconsin, August 19, 1870, aged 41 years. He was buried at Bayfield, with Masonic honors, the individual brethren, for sixty miles around, assembling for that purpose. The funeral ceremonies were conducted by W. Bro. C. N. Daniels, Grand Lecturer and Visitor, and R. W. Bro. William S. Combs.

"Bro. William Holcomb was born in Utica, N. Y., and was made a Mason in Utica [], No. 47, in 1826.

"He located at the Falls of the St. Croix in 1839, was one of the original owners of the plat of Stillwater, where he removed in 1847; was the first Senior Warden of St. John's [] , U. D.; at the first election under the charter he was chosen Junior Warden, and re-elected in 1854 and 1855.

"The name of Governor Holcomb is historical in the Northwest, having held several very important offices in Wisconsin and in this State, beside that of Lieutenant Governor, to which position he was chosen at the first election on the organization of the State of Minnesota.

"He died suddenly of heart disease, at Stillwater, in August, 1870, and was buried with the honors of Masonry by St. John's [] , No. 1.

"Joseph R. Brown was born in Lancaster county, Pennsylvania, in 1803. He came to Fort Snelling in 1819, and was connected with the United States troops there stationed, and was throughout life prominently connected with the various schemes tending to develop the Northwest.

"He was initiated, passed, and raised, in old St. Paul [] , in 1854, and was one of the applicants for a dispensation to organize a [] at Henderson, in 1856; that [] passing out of existence he united with the brethren of Le Sueur in organizing Union [] , No. 45.

"Bro. Brown's home was generally in the Indian country, and he but seldom had access to [] meetings, yet he uniformly revered the principles of Masonry, and practiced its teachings.

"He died in New York, Nov. 9, 1870. His remains were brought on to Le Sueur, and were buried by Union [] , No. 45, November 18.

"Worshipful Brother Lot Moffat, was born in Montgomery county, N. Y., September 20, 1803, and was made a Mason in Hazel Green [] , U. D., (now No. 15), Wisconsin, in 1847. He located in St. Paul in 1848. In 1849 he united with twelve others in the application to establish the first [] in the Territory, (St. Paul []). At the first election under the charter he was elected Junior Warden, and in 1854 Worshipful Master.

"As long as the history of St. Paul remains, the name of Lot Moffat will occupy a prominent place among the 'old settlers.' It may be truly said of him that he was a 'man without guile.' He died December 29, 1870, and was buried by St. Paul Lodge. The funeral cortege was perhaps the largest yet seen in St. Paul."

I recommend that a special committee be appointed to prepare suitable resolutions, expressive of the sense of this Grand [] , on the death of these three brethren.

I need not tell you that Masonry is the highest morality. Its symbols, rites and passwords are but the ornamentation; they are the setting only of the gem which is alone of intrinsic and changeless value. Obedience to the laws of morality, of peace and of good neighborhood is an exalted Masonic duty. If we are good Masons we shall be good citizens, good neighbors, good church members, good husbands and parents, if we have wives and children; our Masonry instructs us to discharge every duty faithfully in every relation of life.

There are some virtues which peculiarly become the Masonic character, and there are some vices that rest upon it as a deep and peculiar stain.

One of these vices is that of evil speaking against brothers of the order. Slander, under ordinary circumstances, among people who do not sustain toward each other any uncommon relation, is one of the meanest offenses against social order. It involves falsehood, malignity, cowardice and other odious traits of character. To calumniate a brother Mason is to violate the fundamental law of the Brotherhood, and the first principles upon which it is founded. The slanderer is a disgrace to our Order; he is an offender against its laws; he assails not only the reputation of his victim, but the entire system of Masonry, and he is a common enemy and outlaw. The maxims of Masonry prescribe the methods in which evil reports should be brought to the knowledge of those whom they affect, and for whose injury they were invented. This duty should be discharged in all kindness and candor, and fully, not partially. It is made a duty that the brother who is injured may be placed on his guard against his enemy, and that he may be able to procure redress for the wrongs that he has suffered. He cannot accomplish this object if he is only partly enlightened, or if any circumstances are suppressed, a knowledge of which is essential to his safety. The duty of Masons in this respect is most

delicate, it is sometimes most unpleasant; yet it is imperative, and there is no release from its requirements.

No class in society, no order of men, no rank, no sect, appears to be free from a vice which should, above all others, be denounced in this presence—that of intemperance. Here, before this altar, and with the obligations of my Office and of the Brotherhood upon me, I am called upon to exhort Masons, as I exhort all men, to abandon the use, or at least the excessive use, of intoxicating drinks, as hurtful to health, as vicious in morals, as degrading to the character, as a folly and a besetting sin, as the cause of a thousand other vices and follies, and as the worst enemy to all that there is lovely and attractive in home. I do not advise that we form or join temperance societies, secret or otherwise; for I do not think it is necessary, any more than it is necessary to join anti-horse-thief societies in order to keep from stealing horses. And I have greater faith in that abstinence which is observed as a private individual determination, and as an agreement with the conscience in its secret council chambers, than I have in that which requires to be sustained by the force of numbers and of sympathy, by fictitious aids, and by public oaths and pledges. I will not enlarge upon this subject; I can add no force to the spontaneous considerations that will arise in every man's mind, and to the bitter lessons of experience.

Profanity is more an indecency than a vice. It is not so much a mark of depravity as of bad breeding and manners, and it indicates a poverty of ideas. The idle use of sacred names does not add force to truth nor add emphasis to expression. But it is an offense against the instincts of a pure mind, and revolting to good taste. It lowers a man in the respect of those around him. Even the infidel and the reprobate respect those whose speech is cleanly and upright, more than they respect their obscene companions. It is especially becoming in Masons, whose regard for the mysteries and sanctities of their Order is a deeply grounded principle, to treat with consideration, in their speech and behavior, the sentiments of regard which others cherish for spiritual things, and to forbear from making them a jest, a mockery or a by-word.

I have felt it incumbent upon me to say these things, not out of any self-righteousness, nor in pride of heart; but because observation both recent and extensive has taught me how greatly they need to be impressed upon the minds of the Brotherhood, that a reproach to the Order may be wiped away, that it may be made more deserving of that place to which it aspires and to which it belongs, as an agency in the world's progress, and because Masonry occupies, and is destined to occupy, no mean or obscure page in the history of civilization and of the human mind.

My Brethren :—If I have told you the truth, and have correctly elucidated some of the practical designs on our trestle-board; carry these truths in the depository of faithful breasts, to your various []s, and when the sound of the gavel shall be heard within them, assemble the Craft about the altar, and urge them with more zeal than ever to the practice of the duties inculcated in the obligations they have voluntarily assumed.

Perform this task plainly and faithfully. And, if this is done in the name of God, the light on your altars will increase in brilliancy and power,—other altars will be erected whose lights shall gleam brightly—until the signal fires of Masonry shall answer each other with undimmed luster from every part of our jurisdiction.

Before closing, I return to you my grateful and sincere thanks, for the confidence and generous courtesies I have at all times, and on all occasions, received from the brethren, in my official and personal intercourse with you.

I commend you to the official duties before you, satisfied that you comprehend their importance, and the responsibilities which you owe to the Brotherhood and to the world at large, and trusting that they will be discharged, so that all your daily lives will be measured and squared according to those principles of Masonic morality which are founded upon, and most resemble, the divine precepts of love, charity and obedience, instilled by the teachings of our common Redeemer. Relying on your aid and co-operation, let us enter upon the discharge of the duties incumbent upon us as members of this Grand [].

C. W. NASH, *Grand Master*.

Bro. A. T. C. Pierson moved to refer the G. . M. . 's Address to a select committee of three.

Bros. Pierson, Ames, and A. C. Smith were appointed on said committee.

REPORT OF COMMITTEE ON CREDENTIALS.

The Committee on Credentials would respectfully submit the following report, showing the ☒ represented at this session of the M. . W. . the G. . ☐, which report was accepted and adopted.

R. J. MARVIN, }
H. D. BROWN, } Committee.
L. Z. ROGERS, }

- St. Johns, No. 1.—T. J. Frank, Worshipful Master.
W. S. Conrad, Senior Warden.
- Cataract, No. 2.—Solon Armstrong, Worshipful Master.
H. M. Kent, Senior Warden.
M. W. Getchel, proxy for Junior Warden.
- St. Paul, No. 3.—William H. Grant, Worshipful Master.
E. L. Fryer, Senior Warden.
J. C. Munroe, Junior Warden.
- Hennepin, No. 4.—Samuel Moles, Worshipful Master.
H. Barnard, Senior Warden.
H. L. Rockey, proxy for Junior Warden.
- Ancient Landmark, No. 5.—B. F. Wright, Worshipful Master.
S. L. Pollock, Senior Warden.
H. L. Carver, proxy for Junior Warden.
- Dakota, No. 7.—R. J. Marvin, Worshipful Master.
- Red Wing, No. 8.—W. E. Hawkins, proxy for Worshipful Master.
Dwight M. Baldwin, Junior Warden.
- Faribault, No. 9.—C. N. Daniels, Worshipful Master.
J. R. Parshall, Senior Warden.
B. F. Straub, Junior Warden.
- Mantorville, No. 11.—J. R. Dartt, Worshipful Master.
W. W. Ely, Senior Warden.
Henry George, Junior Warden.
- Mankato, No. 12.—E. D. B. Porter, Worshipful Master.
- Wapahasa, No. 14.—H. N. Smith, Worshipful Master.
- Monticello, No. 16.—T. C. Shapleigh, Worshipful Master.
H. W. Fuller, Junior Warden.
- Hokah, No. 17.—S. J. Prentiss, Worshipful Master.
William M. Wykoff, Senior Warden.
- Winona, No. 18.—Isaac B. Cummings, Worshipful Master.
J. B. Tamlin, proxy for Junior Warden.
- Minneapolis, No. 19.—Paul Fitzgerald, Worshipful Master.
J. H. Thompson, proxy for Senior Warden.
- Caledonia, No. 20.—C. A. Coe, Worshipful Master.
W. F. Dunbar, Junior Warden.
- Rochester, No. 21.—Charles Shandrew, Senior Warden, proxy for ☐.
- Pleasant Grove, No. 22.—Orrin H. Page, Worshipful Master.
- North Star, No. 23.—C. W. West, Junior Warden, proxy for ☐.
- Wilton, No. 24.—Geo. H. Woodbury, Worshipful Master.
- Western Star, No. 26.—H. D. Brown, Worshipful Master.
A. C. Wedge, proxy for Senior Warden.
- Blue Earth Valley, No. 27.—A. C. Dunn, Worshipful Master.
- Clearwater, No. 28.—Charles H. Gibbs, Senior Warden.
- Morning Star, No. 29.—Neil Currie, proxy for ☐.
- Anoka, No. 30.—William E. Cundy, Worshipful Master.
Elias Pratt, Senior Warden.

- King Hiram, No. 31.—Robert H. Rose, proxy for ☐.
- Sakatah, No. 32.—Geo. A. Blair, Worshipful Master.
L. Z. Rogers, proxy for Senior Warden.
- Star in the East, No. 33.—J. W. Morford, Worshipful Master.
- Oriental, No. 34.—Charles Parks, Worshipful Master.
- Mount Moriah, No. 35.—J. L. Powers, Worshipful Master.
A. H. Truax, proxy for Senior Warden.
William J. Parsons, proxy for Junior Warden.
- Preston, No. 36.—Abram Kalder, Worshipful Master.
- Mystic Tye, No. 37.—J. House, Worshipful Master.
- Washington, No. 38.—J. A. Garver, Worshipful Master.
O. W. Waldo, Senior Warden.
- Fidelity, No. 39.—G. G. Clemmer, Worshipful Master.
- Carnelian, No. 40.—J. E. Favrow, Junior Warden.
- Hermon, No. 41.—B. P. Cheeney, Senior Warden, proxy for ☐.
- Hope, No. 42.—G. K. Gilbert, Worshipful Master.
H. A. Child, Senior Warden.
- Harmony, No. 43.—H. C. Wilber, Jr., Worshipful Master.
- King Solomon, No. 44.—J. W. Sencerbox, Worshipful Master.
J. H. Brown, Senior Warden.
- Union, No. 45.—A. W. Bangs, Worshipful Master.
- Evergreen, No. 46.—S. L. Draper, Senior Warden.
- Concord, No. 47.—Wm. H. Hall, Senior Warden, proxy for ☐.
- Social, No. 48.—F. A. Noble, Worshipful Master.
- Rising Sun, No. 49.—C. Griswold, Worshipful Master.
- Watertown, No. 50.—Ernest Hainlin, Worshipful Master.
- Acacia, No. 51.—A. Oldham, Worshipful Master.
- Cannon River, No. 52.—Joseph Williams, Worshipful Master.
- Nicollet, No. 54.—Thomas Downs, Worshipful Master.
Thomas Montgomery, Senior Warden.
John Downs, proxy for Junior Warden.
- Zion, No. 55.—F. S. Eddy, Worshipful Master.
J. H. McCourt, Senior Warden.
- Meridian, No. 56.—W. R. Edwards, Worshipful Master.
H. S. Griswold, proxy for Senior Warden.
- Blue Earth City, No. 57.—H. L. Leland, Worshipful Master.
- Spring Valley, No. 58.—J. D. Farmer, proxy for Worshipful Master and Senior Warden.
J. Q. Farmer, proxy for Junior Warden.
- Temple, No. 59.—Kee Wakefield, Worshipful Master.
- Star in the West, No. 60.—George M. Bennett, Worshipful Master.
E. P. Barnum, proxy for Senior and Junior Wardens.
- Ashlar, No. 61.—L. W. Needham, Worshipful Master.
- Star, No. 62.—Gustave A. Ruckoldt, Junior Warden.
- Illustrious, No. 63.—Daniel D. Brown, Worshipful Master.
- Chain Lake, No. 64.—John F. Daniels, Worshipful Master.
- Golden Rule, No. 65.—R. H. Sanderson, proxy for Worshipful Master.
Oliver Bailey, Junior Warden.
- Corinthian, No. 67.—T. McKinney, proxy for ☐.
- Mystic Star, No. 69.—A. U. Rice, Worshipful Master.
- Forest City, No. 70.—S. B. Hutchins, Senior Warden.
T. C. Jewett, Junior Warden.
- Lansing, No. 72.—W. L. Hollister, Worshipful Master.
- Brownsville, No. 73.—Wm. M. Wykoff, proxy for ☐.
- Minneiska, No. 74.—L. R. Brooks, proxy for ☐.
- Eureka, No. 75.—I. Ingmundson, Worshipful Master.
- Joppa, No. 76.—J. G. Thompson, Worshipful Master.
- Tuscan, No. 77.—E. M. Broughton, Worshipful Master.
J. P. Pond, proxy for Senior Warden.
- Mystic Circle, No. 78.—S. J. Prentiss, proxy for ☐.
- Palestine, No. 79.—Edgar Nash, Worshipful Master.
- Henderson, No. 80.—Matthew Donohue, Worshipful Master.

Constellation, No. 81.—N. B. Patterson, Worshipful Master.
Howard, No. 82.—C. W. Rickerson, Worshipful Master.
Huraa a Bi, No. 83.—A. L. Porter, Worshipful Master.

The select committee on the Grand Master's Address, submitted the following report, which was adopted :

To the M.: W.: the Grand ☐ of Minnesota :

The committee to whom was referred the address of the M.: W.: Grand Master, for subdivision and reference, respectfully report : They recommend that :

1. So much as relates to decisions of the Grand Master, be referred to the Committee on Masonic Jurisprudence.

2. So much as relates to the Grand Lecturer, be referred to a special committee of three.

3. So much thereof as relates to the subject of non-affiliation and the resolution adopted by this Grand ☐ in 1869, be referred to a special committee of three.

4. So much as relates to the history of the introduction and progress of Masonry in this State, to a special committee of three.

5. So much as relates to the Quebec matter, be referred to a special committee of three.

6. So much as relates to the death of Brothers Mower, Holcomb, Moffat, and Brown, be referred to a special committee of three.

7. And that the residue thereof be referred to a special committee of three.

A. T. C. PIERSON, }
A. C. SMITH, } Committee.
A. E. AMES. }

M.: W.: C. W. Nash, G.: M.:, made the following appointments on the recommendation of the Committee on Address.

Bros. H. L. Carver, A. B. Curry, and R. J. Marvin, on so much as relates to the office of Grand Lecturer and Visitor.

Bros. A. C. Smith, S. E. Adams, and J. H. Brown, on so much as relates to non-affiliated Masons.

Bros. S. E. Adams, I. B. Cummings, and W. R. Edwards, on so much as relates to History of Masonry.

Bros. G. B. Cooley, A. Goodrich, and L. E. Thompson, on so much as relates to Grand ☐ of Quebec.

Bros. Chas. Griswold, Earnest Hainlin, and C. Shandrew, on so much as relates to the death of the brethren.

Bros. Wm. J. Parsons, A. T. C. Pierson, and B. F. Smith, on the residue of the address.

M.: W.: the Grand Master announced the following standing committees.

On Returns of Lodges.—Bros. C. N. Daniels, S. Armstrong, A. Oldham.

Work of Lodges, U.: D.:.—Bros. A. C. Dunn, Neil Curry, F. A. Noble.

On Examination of Grand Treasurer's and Secretary's Books, &c.—Bros. Fred. Joss, L. Z. Rogers, and W. R. Edwards.

On Examination of Visiting Brethren.—Bros. E. P. Barnum, and Thomas J. Frank.

On Appeals and Grievances.—Bros. W. H. Grant, R. A. Jones, B. F. Wright, Wm. J. Parsons, and John H. Brown.

On Unfinished Business.—Bros. S. R. Merrell, B. F. Wright, and J. W. Morford.

On Ancient Landmarks.—Bros. A. C. Smith, S. E. Adams and M. W. Getchell.

On Masonic Jurisprudence.—Bros. L. E. Thompson, E. D. B. Porter, and A. W. Bangs.

Bro. L. E. Thompson offered the following resolution :

Resolved, That a committee of three be appointed on pay roll.

Bros. S. R. Merrell, S. J. Prentiss, and J. A. Garver, were appointed said committee.

P. G. M. A. E. Ames presented the following as Representatives from various Grand [] , who were duly received and welcomed by M. W. C. W. Nash, G. M. :

R. W. W. S. Combs, as Representative of the M. W. the Grand [] of Arkansas, North Carolina and Kentucky. Bro. Henry L. Carver, as the Representative of the M. W. the G. [] of Maryland. R. W. Bro. A. C. Smith, as the Representative of the M. W. the G. [] of Texas. R. W. Bro. S. R. Merrell, as the Representative of the M. W. the G. [] of West Virginia.

Bro. Geo. M. Bennett offered the following preamble and resolution, which were adopted :

Whereas, That in consideration of the fact that the [] room of Star in the West [], No. 60, at Sauk Centre, has been destroyed by fire, and a portion of the furniture lost, therefore—

Resolved, that the dues of said [] to the M. W. the Grand [], be and are hereby remitted.

Bro. S. J. Prentiss offered the following preamble and resolution, which was referred to the Committee on Appeals and Grievances :

Whereas, Mystic Circle [] room, No. 78, was destroyed by fire in the fall of 1869, thereby suspending the meetings of said [], and causing loss to them :

Resolved, That the dues for the year 1870 be, and the same are hereby remitted.

The Grand Secretary submitted the following report, which was referred to the Committee on G. T. and G. S. accounts.

To the M. W. Grand [] :

Your Grand Secretary would respectfully submit the following report and recommendations for the consideration of the M. W. the G. []. During the past year, the G. [] Register has been fully perfected and brought up to the present session. This service has been performed by Bro. C. N. Daniels, G. L., and has been attended with great labor, and, I have no doubt, will bear the closest scrutiny; and the G. S. will be enabled hereafter to present a more complete synopsis of the work of subordinate [], in tabular form, which heretofore was impossible to do until the Register was perfected. The small number sold of the reprint of G. [] Proceedings, arises from the fact that I was precluded in offering a sufficient margin to a proper canvasser for their sale, the

price being fixed at \$2. I would ask that some latitude be allowed the G. S. hereafter, the book has only to be shown the Craft, to induce the sale of the entire edition. Notwithstanding my former reference to the matter of returns of subordinate ☐, I would again say that the returns come in very imperfectly made out, involving unnecessary correspondence and annoyance, both to your Grand Secretary and the various ☐. The duty of making returns would be much simplified if Secretaries would look to the form prepared in the Grand ☐ Proceedings.

W. S. COMBS, *Grand Secretary.*

WILLIAM S. COMBS, *in account with M. W. Grand ☐ of Minnesota.*

1870.	Dr.		
Jan. 16.	To cash Dispensation Orient ☐ U. D.	\$20 00	
" 16.	" " Tyrian ☐ U. D.	20 00	
April 7.	" " and Charter Hiram a Bi ☐ 83.	45 00	
May 4.	" dues Morning Star ☐ 29, 1869.	27 50	
" 16.	" balance dues Forest City ☐ 70, 1869.	50	
Dec. 31.	" for 77 G. L. Proceedings sold, at \$2.00	154 00	
			\$267 00

1870.	Cr.		
Jan. 17.	By cash paid Postage	\$4 50	
" 22.	" " "	4 50	
Feb. 17.	" " "	2 00	
June 1.	" " "	20 00	
" 1.	" " half ream Cap Paper	3 25	
" 1.	" " 1 box Office Envelopes	7 50	
" 1.	" " Stationery and Books, G. L. M.	21 75	
Oct. 1.	" " Postage	8 00	
Dec. 14.	" " "	6 00	
June 17.	" " Stationery and Books, G. L. V.	19 75	
Nov. 17.	" " 500 Office Envelopes	8 00	
" 17.	" " half ream Letter Heads	5 50	
" 17.	" " quarter M. Office Envelopes	2 50	
Dec. 20.	" " 3 packages Envelopes, Pierson	75	
" 20.	" " Postage	8 00	
			122 00
	Balance in hands of G. L. S.		\$145 00

Bro. G. L. Otis, G. L. T., submitted his annual report, which was referred to the Committee on G. L. T. accounts.

Grand ☐ A. F. & A. M. of the State of Minnesota, in account with
GEO. L. OTIS, *Grand Treasurer.*

1870.		Dr.	Cr.
Jan. 14.	By cash balance account as settled this day (see Proceedings, 1870)		\$819 52
" 14.	By cash of W. S. Combs, G. L. S.		700 00
" 14.	To cash Pioneer Printing Company, Voucher No. 1	\$1,483 10	
" 21.	By cash for \$800 U. S. Bonds, converted as per statement of 2nd National Bank, on file (see Statement)		908 00
May 6.	By cash of W. S. Combs, G. L. S.		553 60
" 6.	To cash E. P. Barnum, Voucher No. 2	9 00	
" 6.	" C. W. Nash	31 00	
" 6.	" E. P. Barnum, Expenses G. L.	14 00	
" 6.	" A. T. C. Pierson, Com. for Cor	150 00	
" 6.	" J. X. Davidson, Proceedings	300 00	
" 6.	" C. N. Daniels, G. L.	317 71	
" 6.	By cash \$500 U. S. Bond, issue of 1865, sold Willis Bros. (see Statement)		553 75
" 28.	To cash Pioneer Printing Co., Proceedings, Voucher No. 8	384 60	
July 8.	" C. N. Daniels, Expenses G. L.	50 00	
" 11.	" Sec. Minn. R. A. C. No. 1, Rent	250 00	
" 23.	" C. N. Daniels, Lecturer and Expenses	100 00	
Aug. 16.	" W. S. Combs, for Oakland Cemetery	38 75	
Sept. 5.	" C. N. Daniels, Expenses G. L.	384 00	
" 17.	By cash 5 coupons, \$3 each—\$15, at \$1.13		16 95
" 17.	Proceeds of balance bonds, \$500, sent to New York for conversion by 2nd National Bank (see statement on file)		549 94
Nov. 9.	To cash A. T. C. Pierson (Historical, &c.) Voucher No. 14	25 00	
" 10.	" C. N. Daniels, G. L.	94 85	
Dec. 6.	" A. T. C. Pierson, Historical	75 00	
		\$3,707 01	\$4,101 76
1871.			
Jan. 10.	By balance account as above rendered		\$394 75

On motion of Bro. J. P. Pond, the M.: W.: the G.: ☐ was called from labor to refreshment, until ten o'clock to-morrow.

SECOND DAY.

10 O'CLOCK, A. M.

The M.: W.: the G.: ☐ resumed labor. Prayer by W.: Bro. C. Griswold, G.: C.:

D.: G.: M.: E. E. Thorne, of the M.: W.: the Grand ☐ of New York, appeared, and was invited to the Grand East.

Minutes of yesterday read and approved.

Bro. H. D. Brown offered the following resolution, which was adopted:

Resolved, That the election and installation of Grand ☐ officers be made the special order for this evening's session of the Grand ☐.

Bro. E. Hainlin presented a petition of twenty-one Master Masons for a charter to open a ☐ at the town of Litchfield.

On motion the petition was referred to the committee on ☐ U.: D.:

Bro. C. Griswold offered the following resolution, which was adopted:

Resolved, That Secretaries of subordinate ☐, in making out returns of ☐, be required to place the names of officers not only separately, but also in the list of members, and that when they fail so to do in their present returns, that the R.: W.: the Grand Secretary, be requested to make the necessary corrections before publication.

Bro. G. A. Ruckoldt offered a resolution relative to the infringement of territory by Watertown ☐ No. 50, which was referred to the committee on appeals and grievances.

Bro. A. C. Smith offered the following resolution, which was adopted:

Resolved, That Bro. H. L. Smith be, and he is hereby donated three copies of the reprint of Grand ☐ Proceedings, for the following purposes, viz.:

One copy to be transmitted to the Secretary of the Grand Orient of Italy, at Turin.

One copy to the Secretary of the Grand ☐ of Bengal at Calcutta.

One copy to the Secretary of the Grand ☐ of Ireland at Dublin.

Bro. Paul Fitzgerald offered the following resolution, which was referred to the Committee on Masonic Jurisprudence, with request for a report at this session:

Resolved, That it is the opinion of this M.: W.: Grand ☐, that dual membership is likely to breed disturbance among the ☐ and should not be allowed.

Bro. Charles Griswold, from the committee on the death of brethren, submitted the following report, which was adopted:

To the Most Worshipful the Grand ☐ of Minnesota:

Your committee to whom was referred so much of the M.: W.: Grand Master's address as refers to the decease of R.: W.: Bro. Wm. H. Mower,

Bro. Wm. Holcomb, Joseph R. Brown, and W.: Bro. Lot Moffat, beg leave to report—

That they most cordially and fully indorse all in our Grand Master's address commendatory of these brethren, and would recommend the adoption of the following resolutions, to wit:

1. That while we bow with submission to the dispensation of an all-wise Providence, we recognize in the death of these brethren beloved, a great loss to our Fraternity.

2. That we extend to the families and relations of the deceased, in their great bereavement, our most heartfelt sympathy.

3. That God, being our helper, we will endeavor to imitate our departed brethren in their virtuous conduct, their inflexible fidelity to their trust, their unfeigned piety to their God; so that when death shall knock at our door, we may be prepared to welcome him as a kind messenger sent by our Supreme Grand Master, to take us from this imperfect to that all-perfect, glorious and celestial ☐ above, where the Supreme Architect of the Universe presides.

4. That our Grand Secretary be directed to place a memorial tablet in our printed proceedings, in commemoration of the death of these our brethren.

All of which is respectfully submitted.

CHAS. GRISWOLD,
ERNEST HAINLIN,
CHAS. SHANDREW, } Committee.

The committee on Grand Treasurer and Grand Secretary's Books and Accounts, submitted the following report, which was adopted:

To the Most Worshipful the Grand ☐ of Minnesota:

The committee to whom was referred the reports of the Grand Treasurer and Grand Secretary, respectfully report that they have examined, and found the same correct.

The finances of the Grand ☐ are as follows:

Cash in hands of Grand Treasurer,.....	\$394 75
“ “ “ Secretary,.....	145 00

Total Grand ☐ funds, 1871,.....	\$539 75
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Grand ☐ funds for 1870:

Bonds converted, sold for,.....	\$2,011 69
Cash in Grand Treasurer's hands,.....	819 52

\$2,831 21

Cash in Grand Secretary's hands,.....	288 30
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Funds, 1870,..... \$3,119 51

Decrease since last year,.....	\$2,579 76
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With these facts before your committee, we can not make our report without calling the attention of this Grand Body to its finances, and while we deprecate any niggardness, or want of charity, we earnestly recommend the utmost caution in the use of its funds.

While there are items of real necessity, with which we cannot dispense, there are many items each of themselves deserving, and well worth the amounts paid for them, yet neither we nor any other body might be able to afford consistently with our means. From the great diminution of our Grand ☐ funds, we can readily see that either our disbursements must decrease or our dues increase.

It is not creditable for this Grand ☐ to become involved or indebted, as it will surely do if we do not use proper caution in our appropriations.

There are charities to which we must listen, whether we wish to or not; we know not when they may come, nor the amounts required therefor; and it seems well to your committee that we husband our resources for any such or other unforeseen, necessary emergency.

Our Past Grand Officers and ☐ have accumulated a fund, which last year amounted to over \$3,000.00, and which during the past single year, without

any extraordinary emergency, has been reduced almost 5-6 of the whole, leaving us but \$539.75 on hand.

We again earnestly recommend that each brother, ere he offers a resolution to appropriate money, examine the case well and see if the proposed item comes within our means, or is a necessity; our successors will praise or blame us according to our acts, which become matters of record.

We recommend the passage of a resolution, constituting a standing committee, to whom all resolutions for appropriations shall be referred ere they are acted upon.

F. JOSS,	} Committee.
L. Z. ROGERS,	
W. R. EDWARDS.	

Brother J. F. Thompson offered the following resolution, which was adopted:

Resolved, That the Grand Secretary is hereby authorized to sell the reprint of the Grand ☐ Proceedings (in numbers not less than ten,) at one dollar and fifty cents per copy.

On motion, the M.: W.: the Grand ☐, was called from labor to refreshment until 2 o'clock this afternoon.

AFTERNOON SESSION—2 O'CLOCK.

The M.: W.: the Grand ☐, resumed labor.

Bro. Pierson offered a report on Masonic History, which was referred to Committee on History.

M.: W.: *Grand Master, C. W. Nash:*

Your partiality imposed upon me the duty, under a resolution of the Grand ☐, of preparing a "History of the Introduction and Progress of Masonry" in this State.

I entered upon the discharge of the duties with much reluctance—first, because of the immense labor required, and second, from the paucity of printed matter from whence to compile.

The record book of the original ☐, St. Paul, U. D., was lost by fire, with other property of the Grand ☐, in 1868.

And in getting at the early history, I have been obliged to depend upon the recollection of those who remain who were here in 1849, and upon my own since 1850.

I have completed the history so far as the three original ☐ were concerned, and the organization of the Grand ☐, and have gathered together considerable matter for future use.

The plan adopted is to record the names of the original petitioners of each ☐, the names of at least the first three officers for each year, down to 1870, with brief Masonic biographical notices of the Masters and of Grand Officers—such as contained in your Address—and other interesting incidents in the history of each ☐, that are worth preserving; as, for instance, the name, date of the first initiate, and of the first raising.

Of the original members of the earlier ☐ but very few are living, and some of those have left the State. All that I could find I have corresponded with.

I prepared a circular, and sent to the Secretary of each ☐, requesting the blanks to be filled and returned; only about one-third of the ☐ as yet have done so.

Fraternally yours,

A. T. C. PIERSON.

The Committee on ☐ U.: D.: submitted the following report, which was adopted:

To the M.: W.: the Grand ☐ of the State of Minnesota:

Your committee on the Work of ☐ U.: D.: would respectfully report that

they have examined the work and records of the following ☐ U. D., to wit:

Tyrian ☐, at Mazeppa, No. 86.
 Orient ☐, at Money Creek, No. 84.
 Doric ☐, at Wells, No. 87.
 High Forest ☐, at High Forest, No. 85.

And would recommend that charters be granted to said ☐ respectively.

ANDREW C. DUNN, }
 NEIL CURRY, } Committee.
 F. A. NOBLE. }

The Committee on Masonic Jurisprudence submitted the following report, which was adopted:

To the M. W. Grand ☐ of Minnesota, now in session:

Your committee on Masonic Jurisprudence, to whom was referred the following resolution:

“Resolved, That it is the opinion of this Grand ☐ that dual membership is likely to breed disturbance among ☐, and should not be allowed,” have had the same under consideration, and beg leave to report, and recommend the adoption of the following:

Resolved That no Mason can be in full membership, in this jurisdiction, in more than one ☐ at the same time. But this does not extend to honorary membership.

L. E. THOMPSON, }
 E. D. B. PORTER, } Committee.
 A. W. BANGS. }

The Committee on Masonic Jurisprudence submitted the following report:

To the M. W. the Grand ☐ of Minnesota, now in session:

Your committee on Masonic Jurisprudence to whom was referred that portion of the M. W. the Grand Master's address relating to decisions of M. W. Grand Master, have had the matters therein embraced, under consideration, and respectfully beg leave to report:

That in the opinion of your committee, decision numbered one is correct, and be approved by adding thereto the following: “Except at the first election of the officers of a ☐:” so that it shall read,

“No one is eligible to the office of Master but actual Past Masters, Past Wardens, or Present Wardens, who have been regularly elected and lawfully installed, except at the first election of the officers of a ☐.

See Subdivision 14, Sec. 8, Title 2, Grand ☐ Constitution.

That the decisions numbered 2, 3, 4, 5, 6, 7, and 8, are correct, and in accordance with Masonic law and usage, and that they be approved.

That in regard to decision numbered 9, your committee are of the opinion that the decision is in conformity to the usage in this and other jurisdictions, and also in conformity with resolutions heretofore adopted by this body, and should be established as given by the M. W. Grand Master. But that said decision, usage and resolutions are in conflict with a strict construction of the 8th Subdivision of Sec. 8, Title 2, of Grand ☐ Constitution, quoted in the address; and your committee suggest an amendment to said Constitution by adding thereto the words contained in the following resolution:

Resolved, That subdivision 8, of section 8, title 2, of Grand ☐ Constitution, be amended by striking out the words, “and duty of Masons,” and inserting the words, “but may be forfeited or limited by particular regulations;” so that said subdivision shall read as follows:

8. “That the right to visit Masonically is an absolute right, but may be forfeited or limited by particular regulations.”

That as to decisions numbered 11, 12, 13, 14, and 15, your committee approve thereof, and recommend they be affirmed.

All of which is respectfully submitted.

L. E. THOMPSON,	} Committee on Jurisprudence.
E. D. B. PORTER,	
A. W. BANGS.	

Bro. Bangs dissenting from 9 and 10.

The report was adopted, except Nos. 9 and 10, which were re-committed to the Committee, to report thereon at the next session of the M.: W.: the Grand ☐.

The Committee on Work of Lodges U.: D.:, made the following report, which was adopted:

To the M.: W.: the Grand ☐ of Minnesota, now in session.

Your Committee on Work of ☐ U.: D.:, beg leave to report that they have had under consideration the application of 21 brethren for a new ☐ at Litchfield. Your Committee are of opinion that a charter should not be granted upon the said petition in the present instance, by the M.: W.: the Grand ☐.

ANDREW C. DUNN,	} Committee.
NEIL CURRIE,	
F. A. NOBLE.	

The Committee on Appeals and Grievances submitted the following report, which was adopted:

To the M.: W.: the Grand ☐ of Minnesota:

The undersigned, your Committee on Appeals and Grievances, to whom was referred the matter of the action taken in Tuscan ☐ No. 77, in the case of Hial D. Baldwin, a Master Mason and member of said ☐, and expelled by said ☐ on the 10th day of February, A. D. 1870, as appears by the certificate and notification furnished by the Secretary of said ☐, and under the seal thereof, May 21st, A. D. 1870, and now in the hands of your Committee, respectfully beg leave to report: that they have carefully examined the proceedings and evidence had and taken in said matter, and find that the same were so had and taken in accordance with well established Masonic usage, and with regard to a due observance of the requirements of the rules and regulations established by your M.: W.: Grand ☐, and they therefore recommend the adoption of the following resolution:

Resolved, That the sentence of expulsion pronounced by Tuscan ☐ No. 77, May 10, 1870, on Hial D. Baldwin, heretofore a member of said ☐, be, and the same is hereby, in all respects, fully affirmed.

W. H. GRANT,	} Committee.
JOHN H. BROWN,	
WM. J. PARSONS,	
R. A. JONES,	
B. F. WRIGHT.	

On motion, the M.: W.: the Grand ☐ was called from labor to refreshment, until 7 o'clock this evening.

EVENING SESSION—SECOND DAY—7 O'CLOCK.

The M.: W.: the G. ☐, was called from refreshment to labor.

The Grand ☐ proceeded to the annual election of officers.

Bros. E. D. B. Porter, A. J. Phelps, A. Oldham, and H. D. Brown, were appointed tellers, who announced the result as follows:

- Bro. C. W. NASH, re-elected Grand Master.
 " C. GRISWOLD, Deputy Grand Master.
 " E. D. B. PORTER, Senior Grand Warden.
 " J. W. MORFORD, Junior Grand Warden.
 " GEO. L. OTIS, Grand Treasurer.
 " W. S. COMBS, Grand Secretary.

On motion, the vote by which the installation of Grand ☐ Officers was to take place this evening, was reconsidered.

The Committee on Appeals and Grievances submitted the following report; upon motion to adopt the report, the ayes and nays were called, which resulted as follows: Ayes 53, nays 118; so the report was not adopted:

To the M.: W.: the Grand ☐ of Minnesota:

The undersigned, your committee on appeals and grievances, to whom was referred the case of Bro. E. A. Hodsdon, respectfully beg leave to report:

That your committee have had submitted to them a voluminous file of papers and proceedings, coming from Hennepin ☐ No. 4, to your M.: W.: Grand ☐; that these papers present and raise a number of questions of the gravest character; that the first question presenting itself for our consideration herein, was and is the question of jurisdiction; a brief *resume* of some of the leading facts in the case, will, in our judgment, afford the best means of an understanding of these questions.

Bro. E. A. Hodsdon was, on the 3d day of June, A. D. 1864, a member of Hennepin ☐ No. 4, and also a member of this M.: W.: Grand ☐. On that day he was convicted in the District Court, 4th Judicial District of the State of Minnesota, of an offense against the penal code of this State, the commission whereof would render said brother amenable to the disciplinary powers of this M.: W.: Grand ☐; he being at that time, and down to the time of his expulsion from Hennepin ☐ No. 4, a member of this M.: W.: Grand ☐, and entitled to a seat therein as Past Grand S.: W.: thereof.

By rule No. 15 of the Trial Code, which is also a part of the Constitution of this M.: W.: Grand ☐, (see page 653 of Proceedings, &c., 1858-1869.) it appears that "the Grand ☐ retains *original* jurisdiction in *all* cases, of its own members and of Masters of ☐ while in office."

Under the above recited rule your committee are of the opinion; that the preferring of charges, the trial and finding thereon, the sentence of expulsion pronounced by said ☐, and all the proceedings had and taken therein in said case, were and are in direct violation of said rule, an encroachment on the *exclusive* powers and jurisdiction of this M.: W.: Grand ☐ in this and all like cases, and as such were and are unconstitutional and void.

Your committee, therefore, in view of the gravity and importance of this whole matter, respectfully recommend the adoption of the following resolution, viz:

Resolved, That the action of Hennepin ☐ No. 4. in the matter of the charges, trial, conviction, and expulsion of Bro. E. A. Hodsdon, be and the same is in all respects hereby reversed.

All which is respectfully submitted:

W. H. GRANT,	} Committee.
JOHN H. BROWN,	
WM. J. PARSONS,	
R. A. JONES,	
B. F. WRIGHT.	

The Committee on Non-Affiliated Masons submitted the following report, which was adopted:

To the M.: W.: Grand ☐ of Minnesota:

Your committee to whom was referred so much of the Grand Master's address as relates to non-affiliated Masons, beg leave respectfully to report:

That in the opinion of your committee, the only object to be gained by the action of the Grand ☐ of 1869, (see Transactions of 1869, page 31,) was to enforce, among other duties of Master Masons, that of due contribution to the charity funds, and to the expenses of fraternal organization of the ☐.

This object appears not to have been accomplished, and furthermore, that such legislation is inconsistent with the nature and spirit of Masonry, and in a measure, subversive of some of its fundamental principles.

Your committee are of the opinion that any Master Mason in regular standing, has the right, at any time, to withdraw from the ☐, provided his obligations thereto are fully discharged, and that if he has the right to withdraw, he has the same right to remain non-affiliate.

The duties and obligations of Master Masons faithfully discharged, will afford all the safeguards required to protect the Fraternity.

Your committee, therefore, while approving in full the sentiments expressed in the report of the committee of 1869, respectfully recommend that the resolution adopted on the coming in of said report, be rescinded.

Respectfully submitted,

A. C. SMITH,	} Committee.
J. H. BROWN,	
SAML. E. ADAMS.	

The Committee on the Grand ☐ of Quebec, submitted the following report, which was adopted.

To the M.: W.: Grand ☐ of Minnesota:

The undersigned members of the committee appointed by the M.: W.: Grand Master, to which was referred the application of the so-called Grand ☐ of Quebec, asking fraternal recognition by this Body, have given the subject such attention and deliberation as the few hours intervening between the reference and the report would allow.

In view of the importance which the subject under reference involves, your committee can but regret that the time at their disposal will not enable them more fully to elaborate the reasons upon which their decision is based.

In brief, your committee state that the M.: W.: Grand ☐ of Canada is the tribunal to which we must look for light upon this subject.

To this tribunal we refer our brethren of Quebec.

Have they the Master's word?

When that Grand ☐ shall recognize the Grand ☐ of Quebec it will receive our cordial recognition; until then we must decline all Masonic intercourse with that institution; your committee believe that to act otherwise would tend to the removal of "the ancient landmarks which our forefathers have set," work innovations in the Order, and be destructive to the best interests of our Craft; therefore,

Resolved, That this Grand ☐, approving the sentiments upon the subject communicated to this Body by our M.: W.: Grand Master, C. W. Nash, decline all fraternal intercourse with the Grand ☐ of Quebec, until it shall have been recognized by the M.: W.: Grand ☐ of Canada.

G. B. COOLEY,	} Committee.
A. GOODRICH,	
L. E. THOMPSON.	

Bro. A. C. Dunn offered the following resolution, which was adopted:

Resolved, That the questions relating to the appeal of Bro. Hodsdon, be re-committed to the Committee on Appeals and Grievances.

Bro. Hall of Concord ☐, was excused from further attendance at this session of the Grand ☐.

Bro. J. H. Brown offered the following resolution :

Resolved, That a special committee be appointed upon the jurisdiction of the Grand and Subordinate ☐, in the matter of Charges and Trials, which was amended so as to refer the same to the Committee on Masonic Jurisprudence, which was adopted.

On motion of Bro. J. H. Brown, the Grand ☐ was called from labor to refreshment, until ten o'clock to-morrow.

THIRD DAY.

MORNING SESSION—10 O'CLOCK.

The M. W. the Grand ☐ was called from refreshment to labor. Prayer by Bro. C. Griswold, G. C. Minutes of the preceding day read and approved.

Bro. C. N. Daniels, Grand Lecturer and Visitor, submitted his annual report, which was received and ordered on file.

FARIBAUT, MINN., JANUARY 1, 1871.

To the M. W. Grand Master of the Grand ☐ of Minnesota :

MOST WORSHIPFUL SIR:—By virtue of the appointment of Grand Visitor and Lecturer of the M. W. Grand ☐ of Minnesota, it now becomes my duty to make this my annual report to you, M. W. Sir, and to give an account of the way and manner in which I have discharged the duties of that important trust.

During the past year I have visited all ☐ in the State, with but two exceptions, and exemplified the work with corresponding lectures strictly in accordance with your instructions, and conforming strictly to the work and lectures adopted by the M. W. Grand ☐, and I assure you, that to the utmost of my ability, I have endeavored to place the standard of our time-honored Institution in that position in which our forefathers left it, and to portray those eternal and god-like principles which are so inseparably interwoven and connected with our beloved Order, and to teach, both by precept and example, that the genius of Masonry stands forth before the world an angel of light, glorious in form and feature, shining in the brilliancy that beams forth from the great light upon our sacred altars.

The ☐ visited are in the following order :

January 27, Ancient Landmark ☐, No. 5; January 28, St. Paul ☐, No. 3; February 1, Social ☐, No. 48; February 2, Oriental ☐, No. 34; February 5, Red Wing ☐, No. 8; February 8, Carnelian ☐, No. 40; February 14, Wapahosa ☐, No. 14; February 18, Illustrious ☐, No. 63; February 21, Tyrian ☐, U. D.; February 23, Mystic Tie ☐, No. 37; February 25, Hermon ☐, No. 43; March 2, Mystic Tie ☐, No. 37, *by request*; March 4, Mantorville ☐, No. 11; March 8, Hennepin ☐, No. 4, and Minneapolis ☐, No. 19; March 11, Tuscan ☐, No. 77; March 15, Wilton ☐, No. 24; March 17, Washington ☐, No. 38; March 21, Mantorville ☐, No. 11; March 23, Hiram a Bi ☐, No. 84; March 28, Rochester ☐, No. 21; March 29, Ashlar ☐, No. 61; March 31, Rising Sun ☐, No. 49; April 1, Meridian ☐, No. 56; April 2, Rising Sun ☐, No. 49; April 4, Harmony ☐, No. 43; April 5, Winona ☐, No. 18; April 7, Morning Star ☐, No. 29; April 8, Brownsville ☐, No. 73; April 9, Caledonia ☐, No. 20; April 13, Hokah ☐, No. 17; April 14, Mystic Circle ☐, No. 78; April 14, Orient ☐, U. D.; April 16, Mystic Star ☐, No. 69; April 18, Preston ☐, No. 36; April 20, Spring Valley ☐, No. 58; April 21, High Forest ☐, U. D.; April 21, Pleasant Grove ☐, No. 22; May 11, Western Star ☐, No. 26; May 12, Eureka ☐, No. 75; May 13, Fidelity ☐, No. 39; June 4, Doric ☐, U. D.; June 6,

Blue Earth Valley ☐, No. 27; June 7, Blue Earth City ☐, No. 57; June 8, Chain lake ☐, No. 64; June 9, Joppa ☐, No. 76; June 11, Mankato ☐, No. 12; June 13, Nicollet ☐, No. 54; June 14, Henderson ☐, No. 80; June 15, Union ☐, No. 45; June 16, King Hiram ☐, No. 31; June 17, King Solomon ☐, No. 44; June 21, Concord ☐, No. 47; June 21, Sakatah ☐, No. 32; June 24, Rochester ☐, No. 21; June 29, Watertown ☐, No. 50; June 30, Star ☐, No. 62; July 1, Howard ☐, No. 82; July 6, Paynesville ☐, No. 71; July 4, Forest City ☐, No. 70; July 7, Star in the West ☐, No. 60; July 8, Constellation ☐, No. 81; July 11, Paynesville ☐, No. 71; July 13, Temple ☐, No. 59; July 14, Hope ☐, No. 42; July 15, Temple ☐, No. 59; July 16, Star ☐, No. 62; July 18, Monticello ☐, No. 16; July 19, North Star ☐, No. 23; July 20, Clearwater ☐, No. 28; July 22, Cataract ☐, No. 2; July 23, Hennepin ☐, No. 4; July 25, Faribault ☐, No. 9; July 28, Ancient Landmark ☐, No. 5; July 30, Zion ☐, No. 55; August 2, St. John's ☐, No. 1; August 3, Golden Rule ☐, No. 65; August 9, Fidelity ☐, No. 39; August 11, Lansing ☐, No. 72; August 15, Mount Moriah ☐, No. 35, and Dakota ☐, No. 7; August 19, St. Paul ☐, No. 3; August 26, Palestine ☐, No. 79; September 2, St. Paul ☐, No. 3; September 6, Acacia ☐, No. 51; September 7, Corinthian ☐, No. 67; September 13, Cannon River ☐, No. 52; September 19, Star in the East ☐, No. 33; November 1, Winona ☐, No. 18; November 4, Minneiska ☐, No. 74.

I did not visit Madelia ☐, No. 66, for the reason that they had no hall, or suitable place in which to hold their meetings. They may have one by this time—I have not been informed.

November 7, I requested R. W. Bro. J. Y. Hyde, to visit Evergreen ☐, No. 46, now held at Saratoga, which he did, and reported to me. His report will be found in my last quarterly return.

The ☐ room at Houston was destroyed by fire over a year ago. They have not met as a ☐ since that time. It is very doubtful whether a ☐ can be sustained at Houston.

May 6, by order of the G. M. I visited the brethren at Wells, they having previously petitioned for a dispensation for a ☐ at that place. After making due inquiry into the character of the petitioners, I found them to be good men and true, gave them the necessary instructions, and recommended them for a dispensation.

The brethren of Western Star ☐ No. 26, still occupy their old ☐ room, but hope soon to have another and better one.

The brethren at Sauk Centre have been without a ☐ room since February last, when their hall was destroyed by fire. The jewels and most of the furniture were saved. I advised them to continue their stated meetings in some secure place, until a suitable hall could be obtained.

July 16, by your order, I visited Star ☐ No. 62, Rockford; conferred the P. M. degree on the W. M., and re-obligated those on whom he had conferred the degrees up to that time.

July 28, visited Minneapolis, by your order; called a convocation of P. M., and conferred the degree on the W. M.'s of Hennepin ☐, No. 4, and Minneapolis ☐ No. 19.

August 24, went to Bayfield, in company with R. W. Bro. Wm. S. Combs, G. S., and buried our R. W. Bro. Wm. S. Mower, P. D. G. M. of the Grand ☐ of Minnesota, with Masonic honors.

December 22, at the request of the brethren of Hokah ☐, No. 17, I dedicated their new hall, in accordance with Masonic usage and custom, having a dispensation for that purpose—Bro. E. D. B. Porter as D. G. M. and Orator; R. W. Bro. Geo. W. Prescott, as Grand Chaplain. I deem it to be unnecessary to give a detailed account of the condition of each ☐ in this jurisdiction in this report, as my quarterly reports to you contain all the desired information.

When I first started out on my Masonic labors, as G. V. and Lecturer, I adopted as a rule to spend two days and nights with each ☐, if the circumstances required it, at the expense of the Grand ☐; if more time was required, the ☐ to bear the expense.

I believe this course has been accepted by the ☐ with universal satisfaction. In the discharge of my official duties, but few questions of an unpleasant

character have presented themselves for solution; and where such have arisen, they have, I believe, in nearly every instance, been amicably and harmoniously adjusted. Some of the subordinate [] are inclined to be too lenient in the examination of visiting brethren. I cautioned them well upon the impropriety of such conduct; yet I think a general caution from the Grand [] upon that subject, would be of great service to all the [] in the State. It is of vital importance to the Craft, that none but true and lawfully made Masons gain admission among us. Hence the necessity of a thorough investigation at the examination of visiting brethren.

The moral tendency of Masonry in Minnesota is onward and upward. This standard has been greatly elevated throughout a large portion of the State during the last two or three years; still there is room for improvement. I hold it to be the duty of the Grand [] to use every effort to raise the moral standard still higher, that no blush may crimson our faces when we look upon the Great Light upon our altars.

And I urge the Grand [] to lend her aid and assistance to the subordinate [], as far as consistent and proper, to close their doors against the profane swearer, professed gambler, and habitual drunkard; and such as are already among us would have to reform, or be dealt with as their acts merit. The time is fast hastening when such a stand will be taken. It appears to me the Grand [] should ponder well upon the subject, and see if the time has not already arrived when the preliminary steps should be taken to bring about such a state of affairs. Many good men and Masons stand aloof, or stay away from our meetings, in consequence of the immoral conduct they see practiced by those who are constantly in the habit of meeting with us; and it not unfrequently so happens that those immoral Masons fill high stations in the []. This is one of the *greatest* drawbacks to our beloved institution, and should by all means be remedied.

Most Worshipful Sir: It affords me great pleasure and satisfaction to inform you that, from the very kind manner in which the different [] in the State have been pleased to receive the adopted Work and Lectures, as I have had the honor to present them to the brethren, great uniformity has been effected in the work of the different degrees conferred, and a manifest determination evinced on the part of the Craft, to become proficient in the work, carefully and zealously to watch over the interests of the Order, and preserve inviolate and transmit unimpaired, the sacred tenets and ancient landmarks of our Institution.

I have, during the year past, been more than ever convinced of the great utility and necessity for the office of Grand Visitor and Lecturer. Throughout our immense State, and with the varied wants of our large Masonic family, it would be impossible to enforce the provisions of the Constitutions of the Grand [], or the General Jurisprudence of Masonry without such an officer. Whenever the Grand [] shall determine to discontinue said office, it will be the commencement of a retrogressive era in Minnesota Masonry.

In every portion of the State I was cordially received by all the Fraternity, individually and officially extending me every facility and attention, affording on every occasion this gratifying evidence of their desire to receive light and be instructed in Masonry. How far I may have been able to meet this desire on my part, it does not become me to speak; but if I have failed to serve the cause of Masonry to the most desirable extent, it is that my abilities to do so are not in proportion to my desires.

The flourishing condition of Masonry in our beautiful State, leaves no room for doubt that our work is rapidly approaching a dignity and importance scarcely hoped for by its most ardent friends. To keep alive the spirit which has given our Order this onward impulse, and which promises to achieve so much in the cause of benevolence and love, will no doubt be the highest pleasure of the Grand [].

I cannot, in justice to my own feelings, and the brethren with whom I have been permitted to labor during the past year, close my report without tendering to them, individually and collectively, my heartfelt acknowledgments for the many distinguished marks of respect and confidence they have shown me.

The scenes of the past year, the warm grasp of fraternal regard, and words of kindly greeting given me, by those with whom I have met in the labors of

the ☐, are graven upon memory's tablet, and will be among the last to fade from recollection.

M.: W.: Sir: I thank you for the honor conferred in this high and responsible trust. How well I have performed my part, I leave it for you to judge. Have I been faithful to this trust? The Craft will answer.

Annual Statement of Account with the M.: W.: Grand ☐ of Minnesota, commencing Jan. 25, ending Dec. 31, A.: L.: 5870:

	Dr.	Cr.
Feb. 14, By Cash Received of Carnelian ☐ No. 40.....		\$ 12 00
18, " " Wapahans ☐ No. 14.....		6 00
March 2, " " Hermon ☐ No. 41.....		6 00
3, " " Mystic Tie ☐ No. 37.....		3 00
" 10, " " Grand Secretary.....		20 00
" 16, " " Tuscan ☐ No. 77.....		6 00
April 12, " " Caledonia ☐ No. 20.....		3 00
		\$56 00
" 25, To 83 days, from Jan. 25 to April 25, \$3.....	\$249 00	
To Cash paid for Traveling Expenses.....	83 00	
Postage.....	79	
	\$332 79	
April 25, By Cash Recd. of G.: T.: to balance.....		276 79
Total number of Miles Traveled, 987. First Qr's Ex. to G.: ☐ \$276 79		
<i>2d Quarter, from April 25 to September 5.</i>		
Sept. 5, To 102 days, from April 25 to Sept. 5, \$3 per day.....	306 00	
To Cash paid for Expenses.....	234 00	
	\$540 00	
Sept. 5, By Cash Recd. of G.: T.: to bal.....		540 00
Total No. of Miles Traveled, 2651. Second Qr's Ex. to G.: ☐ \$540.		
<i>3d Quarter, from September 6 to December 31, A.: L.: 5870.</i>		
Nov. 3, By Cash Received of Winona ☐ No. 18.....		14 50
5, " " for 12 copies G.: ☐ Procds.....		24 00
" 5, " " 4 " " ".....		8 00
" 8, " " 1 " " ".....		2 00
Sept. 20, " " 10 " " ".....		20 00
Nov. 10, " " of Grand Secretary.....		26 35
		\$94 85
Dec. 31, To Cash paid for Traveling Expenses.....	40 55	
" 31, To 24 days, from Sep. 6 to Dec. 31, \$3 per day.....	72 00	
	\$112 55	
Dec. 31, To Cash to balance account.....		17 70
Total Ex. of Third Qr. to G.: ☐ \$93.05. No. of Miles Traveled, 491.		
Total number of days employed, 209, \$3 per day.....	627 00	
Total Traveling Expense.....	358 34	
Total Expense to Grand ☐	914 84	
Total No. of Miles Traveled, 4,129.		

I have, in addition to my other duties, devoted fifty-three days labor to perfect the G.: L.: Register, under direction of R.: W.: W. S. Combs, G.: S.: and there is due me one hundred and fifty-nine dollars for same, at three dollars per day.

All of which is most respectfully submitted.

C. N. DANIELS,
G.: V.: and L.:

The Committee on the residue of the M.: W.: G.: Master's address, submitted the following report, which was adopted:

To the M.: W.: the Grand ☐ of Minnesota:

The undersigned, your Committee to whom was referred those portions, the residue of the M.: W.: the Grand Master's Address not otherwise disposed of, respectfully beg leave to report:

Your Committee have had under careful consideration those portions of the Address specially referred to them, and gratefully acknowledge that they rise from the performance of that pleasing duty, feeling that the time they have

devoted to its examination and consideration, has for them at least, been most profitably expended; and they close their labors in this behalf with the conviction firmly established in their minds, that a careful consideration of the suggestions and teachings of the Address, will result in the advancement of the highest and best interests of our beloved Order, and the personal well being of its individual members.

Masonry throws around the worshipers at its altars, safeguards from evil, the vigilance of whose watch, and the faithfulness of whose guardianship, all those acknowledge and appreciate who have made their way to the Middle Chamber and accomplished an entrance through its sacred portals.

But, alas! the sad consciousness comes to us, that the most ardent and devout worshiper in the vast assemblage, is oftentimes exposed to the greatest temptations; great, not only in the force and power of numbers, but great in persistence and unflagging effort.

The brightest lights in the grand array of worshipers, are singled out for the fiercest onslaughts, and most insidious efforts of the enemy. The most brilliant intellects, the most exalted order of talent, the soundest judgment, the most genial heart, and most generous hand, are precisely those distinguished and distinguishing features and characteristics of this grand array, the Tempter most delights in encountering, and most glories in overthrowing. He comes in every form of disguise, and fiendishly rejoices in the downfall of his victim.

When in this Battle of Life the onslaught is the fiercest, then will the M. W. the Grand Master's address, to which we have listened on the first day of this Grand Convocation, be found most serviceable to us. Let us heed its counsel and monitions: they are worthy of our profoundest regard, and entitled to the highest place in our heart of hearts, to-day. They will strengthen our attachment to the grand principles of our beloved Order, and if duly observed will make us better men and better Masons. The tongue is an unruly member. The teachings of this address will help us to bridle it. The passions are most insidious enemies. These teachings, if heeded, will assist us in circumscribing and keeping them within proper bounds. The appetite is a terrible master. These suggestions, if received in a proper spirit, will assist us in keeping it under proper restraint and subjection. True charity *thinketh* no evil, is long suffering, full of kindness, never seeks self aggrandizement at the expense or through the debasement of another.

These are, in the opinion of your Committee, the teachings of this eloquent appeal to all the best sentiments of our hearts, and all the ennobling aspirations of our souls. Let us heed them in our lives and treasure them in our hearts; and in the eloquent language of the address 'the Light on our altars will gleam more brightly, until the signal fires of Masonry shall answer each other with undimmed lustre from every part of our jurisdiction.'

All which is respectfully submitted.

WM. J. PARSONS, }
A. T. C. PIERSON, } Committee.
B. F. SMITH, }

The Committee on Appeals and Grievances submitted the following report, which was adopted:

To the M. W. the Grand ☐ of the State of Minnesota:

Your Committee on Appeals and Grievances, to whom was referred the complaint of Bro. Axel Jorgenson, respectfully beg leave to report the following resolution:

Resolved, That the complaint of Bro. Axel Jorgenson, of King Hiram ☐, No. 31, against Bro. M. Belfoy, be and the same is hereby referred to Bro. A. C. Smith, of Forest City ☐, with instructions to report thereon at the next annual communication of this G. ☐, unless the subject matter of said complaint be amicably adjusted prior thereto.

W. H. GRANT, }
JOHN H. BROWN, } Committee.
W. J. PARSONS, }

The Committee on Returns of ☐ made the following report, which was accepted and referred to Bros. C. N. Daniels, W. S. Combs and B. F. Wright:

To the M.: W.: the Grand ☐ of the State of Minnesota:

Your Committee on Returns of ☐, would report, that they have had the same under consideration, but have only partially examined them, and for that reason offer only a partial report, which report embraces the work done by your committee:

All the ☐ have sent in returns.

The duties of your committee have been arduous, owing to the incorrect reports of the subordinate ☐; for which reason they have been necessitated to refer to the reports from A.: L.: 5867 to A.: 5870 inclusive.

ST. JOHN'S ☐, No. 1.

Dr. to the Grand ☐ \$3.50, as shown by their returns from A.: L.: 5867 to A.: L.: 5870 inclusive.

CATARACT ☐, No. 2.

The returns of this ☐ are correct up to this time.

ST. PAUL ☐, No. 3.

Dr. as per returns.		Cr.	
1868, Arrears,.....	\$1 50	By dues overpaid,.....	\$3 00
1869, "		By " "	1 00
1870, "		Total, "	\$4 00
		Less arrears due Grand ☐ ,...	1 50
		Leaving b'l'nce due St. Paul ☐ ,	\$2 50

HENNEPIN ☐, No. 4.

Dr.		Cr.	
1868, Arrears,.....		By dues overpaid,.....	\$1 00
1869, "	\$ 8 00		
1870, "	25 50		
Total arrears,.....	\$33 50		
Less dues overpaid,.....	1 00		
Balance of arrears,.....	\$32 50		

This large discrepancy is owing to the fact that while the returns of this ☐ show the number of its members numerically less, they do not show that any of the members of the ☐ have withdrawn, been suspended, or expelled, or having died during the year 1870; and your committee could see no reason for deducting the amount due for the number mentioned, as all (according to the Grand ☐ Register,) would still be members of the said ☐.

ANCIENT LANDMARK ☐, No. 5.

Dr.		Cr.	
1867, Arrears,.....	\$1 50	By dues overpaid,.....	\$1 00
1868, "			
1869, "	50		
1870, "	1 50		
	\$3 50		
Less dues overpaid,.....	1 00		
Balance of arrears,.....	\$2 50		

DAKOTA ☐, No. 7.

Dr.			Cr.
1868, Arrears,	.....	\$3 00	
1869, " "	.....	3 00	
1870, " "	.....	1 00	
Total arrears,	.....	\$7 00	

SOCIAL ☐, No. 48.

The returns of this ☐ show that they have overpaid \$6.50.

The above embraces all the committee have been able to complete, and as it is impossible for your committee to finish the work during the session of this Grand Body, and as many of the returns will have to be sent to their respective ☐ for necessary correction, we would recommend the adoption of the following resolution:

Resolved, That the returns of the ☐ from the year A. D. 1867, A. L. 5867, to the year A. D. 1870, A. L. 5870 inclusive, be referred to a special committee, and that the said committee shall examine said returns up to the present time, and correct the same, and that their findings be reported to the respective ☐, which shall be final, and the ☐ be required to pay the deficiencies, and the G. S. to pay over the overplus, and the committee to report at the next session of the M. W. Grand ☐.

C. N. DANIELS,
ALEXANDER OLDHAM, } Committee.
SOLON ARMSTRONG.

M. W. C. W. Nash made the following appointments:

Bro. GEORGE W. PRESCOTT, G. C.
Bro. ROBERT H. ROSE, G. M.
Bro. DANIEL D. BROWN, G. Swd. B.
Bro. EDGAR NASH, G. Std. B.
Bro. S. I. PRENTISS, G. S. D.
Bro. SAMUEL MOLES, G. J. G.
Bro. M. DONAHUE, G. P.
Bro. WM. J. PARSONS, S. G. S.
Bro. JAMES G. THOMPSON, J. G. S.
Bro. A. RICHARDSON, G. T.

COMMITTEE ON FOREIGN CORRESPONDENCE.

P. G. M. A. T. C. PIERSON.
P. G. M. GEO. W. PRESCOTT.
R. W. WM. S. COMBS.

Bro. A. W. Bangs presented to the M. W. the Grand ☐, with appropriate remarks, an ancient diploma, the property of Bro. Geo. C. Smith, which was received by M. W. C. W. Nash, G. M., and delivered to the G. S. for safe keeping.

Bro. A. C. Dunn offered the following resolution, which was adopted:

Resolved, By the M. W. the Grand ☐ of F. & A. M. of Minnesota, that the Grand ☐ receives with feelings of profound respect and gratitude, the ancient diploma, presented to us by our venerable Bro. Geo. C. Smith, and that the same will be placed in the archives of this Grand ☐, as a time-honored monument of the past.

Resolved, That we hail our venerable Brother Smith with fraternal greetings, and that we recognize in him a brother within whose breast the fires of Masonic love have burned brightly for nearly half a century. And that in his life and conduct, the beautiful lessons inculcated by our Order, have been exemplified.

Resolved, That the Grand Secretary be instructed to present our Brother Smith with a copy of these resolutions.

Bro. W. H. Grant offered the following resolution, which was adopted:

Resolved, That the M. W. Grand Master be authorized to draw upon the Grand Treasurer in favor of the Chairman of the Committee on Foreign Correspondence, for such sum as he may deem adequate and necessary.

On motion of Bro. R. Stewart, the Grand ☐ was called from labor to refreshment, until 2½ o'clock this afternoon.

AFTERNOON SESSION—THIRD DAY—2½ O'CLOCK, P. M.

The M. W. the Grand ☐ resumed labor.

Brb. E. D. B. Porter offered the following resolution, which was adopted:

Resolved, That the publication in any manner, of matter defamatory to the character of a Brother Mason, is in violation of the tenets, principles, and obligations of Masonry, and subjects a Brother so offending to Masonic discipline.

Bro. L. E. Thompson, from the Committee on Masonic Jurisprudence, submitted the following report, which was adopted:

To the M. W. G. ☐, now in session.

The undersigned, Chairman of the Committee on Jurisprudence, to whom was referred the resolution of Bro. Brown, in regard to the right of a subordinate ☐ to prefer charges and try a member of this Grand ☐, begs leave to ask until the next G. A. Communication of this Grand ☐.

L. E. THOMPSON,
Chairman.

The committee to whom was referred the matter of Grand Lecturer and Visitor, submitted the following report, which was adopted:

To the M. W. Grand ☐ of Minnesota:

The committee to whom was referred that portion of the M. W. Grand Master's Address, as relates to the Grand Lecturer and Visitor, beg leave to make the following report:

That, after due deliberation, they concur in the opinion of the M. W. Grand Master, that the office should be continued; that the benefits to be derived from its continuance, especially to the newly constituted ☐, are such as to justify a reasonable expenditure in that direction.

H. L. CARVER, }
A. B. CURRY, } Committee.
R. J. MARVIN. }

A. W. Bangs offered the following resolution, which was adopted:

Resolved, That the M. W. Grand Master is hereby authorized, upon the application of any ☐ to him, to appoint some competent Brother as Grand Lecturer and Visitor, to give said ☐ or ☐ instruction—said ☐ to pay the expenses of said Lectures and Visits, and the Grand ☐ to pay his per diem, as fixed by the Grand Master.

The Committee on Appeals and Grievances submitted the following report, which was adopted :

To the Most Worshipful the Grand [] of Minnesota :

The undersigned, committee on appeals and grievances, to whom was referred the resolution offered by Bro. G. A. Ruckoldt, Representative of Star [], No. 62, to wit :

WHEREAS, Watertown [], No. 50, of Watertown, has conferred the several degrees of Masonry on two men from and of the jurisdiction of Star [], No. 62, of Rockford, and as such is against the rights, and injurious to the material interest of Star [], No. 62,

Resolved, That Watertown [], No. 50, be and is hereby ordered to restore said newly made Masons to Star [], No. 62, together with the fees for degrees thereof.

Would respectfully beg leave to report, adversely to the adoption of said resolution.

Your committee have carefully examined the question of the claims of Star [], No. 62, and Watertown [], No. 50, to Masonic jurisdiction, of and over the territory comprising the town of Delano, and are of opinion that such jurisdiction of right, and in accordance with Masonic usage, belongs to Star [], No. 62, for the reason that your committee are well satisfied that said territory is at least one mile and one half nearer to the Hall of Star [], No. 62, at Rockford, than to the Hall of Watertown [], No. 50, at Watertown. But your committee are equally well satisfied that Watertown [], No. 50, in the reception of the petitions for and conferring the degree of E. A. and F. C. on Bro. Perry Chance, and the degree of E. A. on Bro. W. L. Van Emmons, both residents of said Delano, prior to the 8th day of November, A. D. 1870, on which day it appears Watertown [], No. 50, received notice of the jurisdictional claim of Star [], No. 62, at Rockford, to the territory aforesaid —intended no wrong to said Star [], No. 62. Your committee are of opinion, and they are advised that such action will be satisfactory to Star [], No. 62. That in this case the money arising from the conferring of the degrees on the Brothers Chance and Van Emmons, should not be disturbed, but should remain in the treasury of Watertown [], No. 50, and further, that the territory comprised within the town of Delano, is within the jurisdiction of Star [], No. 62, and any further exercise of jurisdictional rights over said territory, ought not to be attempted by Watertown [], No. 50.

Your committee would recommend the adoption of the following resolution :

Resolved, That the territory comprised in the town of Delano, is within the jurisdiction of Star [], No. 62, of Rockford, and that any attempt to exercise jurisdiction over said territory by Watertown [], No. 50, will not be permitted by the M. W. Grand [], and that a copy of this resolution be furnished the representative of Watertown [], No. 50, by the R. W. Grand Secretary, for transmission to said [].

All which is respectfully submitted,

W. H. GRANT,	} Committee.
W. J. PARSONS,	
JOHN H. BROWN,	
R. A. JONES,	
B. F. WRIGHT.	

Bro. W. H. Grant offered the following resolution, which was adopted :

Resolved, That the Committee on Appeals and Grievances, be and hereby are authorized and empowered to take further testimony, if they shall deem proper, in the case of Bro. E. A. Hodsdon, of Hennepin [], No. 4, and in case of the taking of such testimony, to notify the appellant and respondent of the time and place, and to report at the next session of the Grand [].

The Committee on Pay Roll submitted the following report, which was adopted :

PAY ROLL OF SUBORDINATE LODGES.

NAMES OF LODGES.	Number.	No. Days.	Per Diem.	Mileage.	Total.	Am't G.: L.: Dues.	To WHOM PAID.
St. John's.....	1	3	\$9 00	\$2 40	\$11 40	\$47 00	W. S. Conrad.
Cataract.....	2	3	9 00	1 00	10 00	110 00	Solon Armstrong.
St. Paul.....	3	3	9 00	.....	9 00	70 50	W. H. Grant.
Hennepin.....	4	3	9 00	1 00	10 00	152 50	Sam'l. Moles.
Ancient Landmark.....	5	3	9 00	.....	9 00	165 00	S. L. Pollock.
Dakota.....	6	3	9 00	2 00	11 00	43 00	R. J. Marvin.
Red Wing.....	7	3	9 00	4 50	13 50	54 50	W. E. Hawkins.
Faribault.....	8	3	9 00	6 10	15 10	53 00	John R. Parshall.
Mantorville.....	9	3	9 00	10 60	19 60	45 00	J. R. Dartt.
Mankato.....	11	3	9 00	8 60	17 60	83 50	E. D. B. Porter.
Wapahosa.....	12	3	9 00	11 50	20 50	47 00	H. N. Smith.
Monticello.....	13	3	9 00	6 00	15 00	55 50	T. C. Shapleigh.
Hokah.....	16	3	9 00	20 80	29 80	42 50	S. J. Prentiss.
Winona.....	17	3	9 00	16 10	25 00	101 00	I. B. Cummings.
Minneapolis.....	18	3	9 00	1 00	10 00	109 00	Paul Fitzgerald.
Caledonia.....	19	3	9 00	22 00	31 00	32 00	C. A. Coe.
Rochester.....	20	3	9 00	11 10	20 10	88 50	Chas. Shandrew.
Pleasant Grove.....	21	3	9 00	12 60	21 60	51 50	O. H. Page.
North Star.....	22	3	9 00	7 50	16 50	56 50	C. W. West.
Wilton.....	23	3	9 00	9 50	18 00	18 00	G. H. Woodbury.
Western Star.....	24	3	9 00	12 30	21 30	25 00	H. D. Brown.
Blue Earth Valley.....	25	3	9 00	11 60	20 60	28 50	A. C. Dunn.
Clearwater.....	26	3	9 00	7 50	15 50	15 50	Chas. H. Gibbs.
Morning Star.....	27	3	9 00	22 60	20 50	20 50	Neil Currie.
Anoka.....	28	3	9 00	3 20	12 20	62 50	W. E. Cundy.
King Hiram.....	29	3	9 00	5 00	12 50	12 50	Robt. H. Rose.
Sakatah.....	30	3	9 00	8 60	17 60	26 00	G. A. Blair.
Star in the East.....	31	3	9 00	7 10	16 10	58 50	J. W. Morford.
Oriental.....	32	3	9 00	6 00	15 00	17 00	Chas. Parks.
Mount Moriah.....	33	3	9 00	2 00	11 00	49 50	J. L. Powers.
Preston.....	34	3	9 00	15 60	24 60	71 00	A. Kalder.
Mystic Tie.....	35	3	9 00	12 10	21 10	47 50	J. House.
Washington.....	36	3	9 00	11 60	20 60	22 50	J. A. Garver.
Fidelity.....	37	3	9 00	12 60	21 60	95 00	G. G. Clemmer.
Carnelian.....	38	3	9 00	9 00	18 00	38 50	J. E. Fayrow.
Hermion.....	39	3	9 00	7 50	16 50	43 50	B. P. Cheney.
Hope.....	40	3	9 00	10 00	19 00	26 00	G. K. Gilbert.
Harmony.....	41	3	9 00	15 00	24 00	32 00	H. C. Wilber, Jr.
King Solomon.....	42	3	9 00	3 00	12 00	38 50	J. H. Brown.
Union.....	43	3	9 00	6 40	15 40	37 50	A. W. Bangs.
Evergreen.....	44	3	9 00	15 30	22 50	22 50	S. L. Draper.
Concord.....	45	3	9 00	9 00	14 50	14 50	Wm. H. Hall.
Social.....	46	3	9 00	4 20	13 20	55 00	F. A. Noble.
Rising Sun.....	47	3	9 00	14 30	23 30	51 00	Chas. Griswold.
Watertown.....	48	3	9 00	5 50	14 50	46 50	Ernest Hainlin.
Acacia.....	49	3	9 00	3 00	12 00	21 50	Alex. Oldham.
Cannon River.....	50	3	9 00	7 10	16 10	37 50	J. Williams.
Nicollet.....	51	3	9 00	7 50	16 50	49 50	Thomas Downs.
Zion.....	52	3	9 00	7 00	16 00	25 00	F. S. Eddy.
Meridian.....	53	3	9 00	17 60	26 60	78 00	W. R. Edwards.
Blue Earth City.....	54	3	9 00	17 90	26 90	27 50	H. L. Leland.
Spring Valley.....	55	3	9 00	13 20	22 20	28 50	J. D. Farmer.
Temple.....	56	3	9 00	9 60	18 60	26 00	Kes Wakefield.
Star in the West.....	57	3	.....	.....	.....	.....	Dues remitted.
Ashlar.....	58	3	9 00	12 50	21 50	38 50	L. W. Needham.
Star.....	59	3	9 00	5 00	14 00	27 00	G. A. Ruckoldt.
Illustrious.....	60	3	9 00	16 30	25 30	34 00	D. D. Brown.
Chain Lake.....	61	3	9 00	16 00	19 00	19 00	J. F. Daniels.
Golden Rule.....	62	3	9 00	4 00	12 50	12 50	R. H. Sanderson.
Madella.....	63	3	.....	.....	.....	5 00	Not represented.
Corinthian.....	64	3	9 00	2 70	11 70	46 50	T. McKennie.
Mystic Star.....	65	3	9 00	17 60	26 60	29 00	A. U. Rice.
Forest City.....	66	3	9 00	8 50	17 50	31 00	S. B. Hutchins.
Paynesville.....	67	3	.....	.....	.....	21 00	Not represented.
Lansing.....	68	3	9 00	9 80	18 80	13 00	W. L. Hollister.
Brownsville.....	69	3	.....	.....	.....	15 00	G. L. Officer.
Minneiska.....	70	3	9 00	15 40	22 00	22 00	L. R. Brooks.
Eureka.....	71	3	9 00	13 10	22 10	27 00	I. Ingmundson.
Joppa.....	72	3	9 00	11 10	20 10	34 00	Jas. G. Thompson.
Tuscan.....	73	3	9 00	9 00	15 00	15 00	E. M. Broughton.
Mystic Circle.....	74	3	.....	.....	.....	6 50	Rep. S. J. Prentis.
Palestine.....	75	3	9 00	15 40	22 00	22 00	Edgar Nash.

PAY ROLL OF SUBORDINATE LODGES.—CONTINUED.

NAMES OF LODGES.	Number.	No. Days.	Per Diem.	Mileage.	Total.	Am't G. L.: Dues.	To WHOM PAID.
Henderson.....	80	3	9 00	6 00	15 00	22 50	Mat. Donohue.
Constellation.....	81	3	9 00	25 40	21 00	21 00	N. B. Patterson.
Howard.....	82	3	9 00	5 40	14 40	28 50	C. W. Rickerson.
Huram & Bi.....	83	3	9 00	6 60	18 60	57 50	A. L. Porter.
Orient.....	U. D.					32 00	
High Forest.....	..					13 00	
Tyrian.....	..					18 00	
Doric.....	..					1 00	
Grand Total.....					\$1295 00	\$3237 50	

PAY ROLL G. L. OFFICERS.

NAMES.	No. Days.	Per Diem.	Mileage.	Total.	To WHOM PAID.
M. W. C. W. Nash, G. M.....	33	\$9 00		\$9 00	C. W. Nash.
R. W. G. B. Cooley, D. G. M.....	33	9 00	\$10 60	19 60	G. B. Cooley.
R. W. S. Y. Hyde, S. G. W.....	33	9 00		9 00	S. Y. Hyde.
R. W. Fred Joss, Jr., G. W.....	33	9 00	4 50	13 50	F. Joss.
R. W. G. L. Otis, G. T.....	33	9 00		9 00	G. L. Otis.
R. W. W. S. Combs, G. S.....	33	9 00		9 00	W. S. Combs.
W. C. Griswold, G. C.....	33				Rep. for Lodge.
W. B. F. Wright, S. G. D.....	33	9 00		9 00	B. F. Wright.
W. A. C. Dunn, G. M.....	33				Rep. for Lodge.
W. G. K. Gilbert, G. P.....	33	6 60	10 00	16 60	G. K. Gilbert.
W. J. E. Chapman, G. S.....	33	9 00		9 00	J. E. Chapman.
W. W. M. Wykoff, G. Jr. S.....	33	9 00	29 80	29 80	W. M. Wykoff.
W. A. Richardson, G. T.....	33	9 00		9 00	A. Richardson.
M. W. A. E. Ames, P. G. M.....	33	6 00	1 00	7 00	A. E. Ames.
M. W. A. T. C. Pierson, P. G. M.....	33	9 00		9 00	A. T. C. Pierson.
M. W. G. W. Prescott, P. G. M.....	33	9 00		9 00	G. W. Prescott.
R. W. A. Goodrich, P. D. G. M.....	33	9 00		9 00	A. Goodrich.
R. W. L. E. Thompson, P. D. G. M.....	33	9 00		9 00	L. E. Thompson.
R. W. R. A. Jones, P. D. G. M.....	33	9 00		9 00	R. A. Jones.
R. W. Rob. Stewart, P. G. S. W.....	33	9 00	14 30	23 30	R. Stewart.
R. W. Wm. Lee, P. G. Jr. W.....	33	9 00	2 00	11 00	Wm. Lee.
R. W. A. C. Smith, P. G. Jr. W.....	33	9 00	8 50	17 50	A. C. Smith.
R. W. S. E. Adams, P. G. Jr. W.....	33	9 00	6 00	15 00	S. E. Adams.
R. W. A. B. Curry, P. G. Jr. W.....	33	9 00		9 00	A. B. Curry.
R. W. A. J. Phelps, P. G. Jr. W.....	33	9 00	12 60	21 60	A. J. Phelps.
R. W. S. R. Merrell, S. G. W.....	33	9 00	9 00	18 00	S. R. Merrell.
C. N. Daniels G. L.....	4	12 00	6 10	18 10	C. N. Daniels.
Grand Total.....				330 40	

The Committee on Appeals and Grievances submitted the following report, which was adopted:

To the M. W. the Grand ☐ of Minnesota:

The undersigned, your committee to whom was referred the matter of the expulsion by St Paul ☐, No. 3, of Anthony Corcoran, would respectfully beg leave to report:

That they have carefully examined the papers and proceedings in this matter, transmitted to your M. W. Grand ☐, and referred to us; that we find on such examination, that all the proceedings had and taken therein by St. Paul ☐, No. 3, were had and taken in strict accordance with Masonic law

and usage in such cases, and they therefore recommend the adoption of the following resolution:

Resolved, That the action of St. Paul ☐, No. 3, in the case of Anthony Corcoran, late a member of said ☐, and expelled March 18, 1870, be and the same is hereby, in all respects, affirmed.

Respectfully submitted,

W. H. GRANT, WM. J. PARSONS, JOHN H. BROWN, B. F. WRIGHT.	}	Committee.
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The Committee on Appeals and Grievances submitted the following report, which was adopted:

To the M.: W.: the Grand ☐ of Minnesota:

Your Committee on Appeals and Grievances, to whom was referred the resolution and subject matter of the remission of the dues of Mystic Circle ☐, No. 78, have had the same under consideration, and recommend the adoption of the following resolution:

Resolved, That the dues of Mystic Circle ☐, No. 78, to this Grand ☐, for the year 1870, be and the same are hereby remitted.

W. H. GRANT, WM. J. PARSONS, B. F. WRIGHT.	}	Committee.
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The Select Committee on History submitted the following report, which was adopted:

To the M.: W.: Grand ☐ of Minnesota:

The Select Committee, to whom was referred so much of the M.: W.: Grand Master's address, as relates to the appointment of P.: G.: Master Pierson to the position of Masonic historiographer, report that they find the M.: W.: Grand ☐ has, by resolution, adopted during the session of 1869, signified its desire to have the history of the introduction and progress of Masonry in this jurisdiction, collected together, written up, and placed in the archives of this Grand ☐ for preservation, future reference, and use,—that more than twenty-one years have now elapsed since the altar lights of our Fraternity first illumined this Northern clime,—that, consequently, the work to be performed requires much time and great research, an intimate acquaintance with and a personal knowledge of the founders and members of this Grand ☐ and the ☐ subordinate thereto, from their origin down to the present time. That the appointment so made by the M.: W.: Grand Master, can not fail to meet the hearty approval of this Grand body, not only on account of the extensive Masonic lore of the distinguished appointee, but also, by reason of his being one of the very few now living participants in the original introduction and advancement of Masonry in this jurisdiction. That much labor has already been expended upon the work, and in the opinion of your Committee the same ought to be completed at an early day as possible, and further, that the M.: W.: Grand Master be authorized to draw upon the Grand Treasurer for such sums as may be absolutely necessary in the judgment of the M.: W.: Grand Master, for the furtherance of this most important object.

All of which is respectfully and fraternally submitted.

SAM'L E. ADAMS, ISAAC B. CUMMINGS, WM. R. EDWARDS.	}	Committee.
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Bro. J. W. Morford offered the following resolutions on Appropriations, which were adopted:

Resolved, That the sum of five hundred dollars be appropriated to the Grand Secretary, as one year's salary.

Resolved, That the sum of fifty dollars be appropriated to W.: Bro. A. Richardson, Grand Tiler, for services.

Resolved, That the sum of twenty-five dollars be appropriated to Bro. C. Griswold, Grand Chaplain.

On motion of Bro. W. S. Combs, it was resolved that the sum of \$2.50 be appropriated to Lansing ☐, No. 72, for dues overpaid in the year 1870.

P.: G.: M.: A. T. C. Pierson, upon invitation of M.: W.: C. W. Nash, G.: M.:, duly installed him as Grand Master.

M.: W.: C. W. Nash, Grand Master, then proceeded to install the Grand ☐ officers elect.

Bro. A. C. Dunn, G.: M.:, presented,

R.: W.: Bro. C. GRISWOLD, St. Charles, ... D.: G.: M.:
 R.: W.: Bro. E. D. B. PORTER, Mankato, G.: S.: W.:
 R.: W.: Bro. J. W. MORFORD, Owatonna, G.: J.: W.:
 R.: W.: Bro. G. L. OTIS, St. Paul, G.: T.:
 R.: W.: Bro. W. S. COMBS, St. Paul, G.: S.:
 W.: Bro. G. W. PRESCOTT, St. Paul, G.: C.:
 W.: Bro. R. H. ROSE, Belle Plaine, G.: M.:
 W.: Bro. Danl. D. BROWN, Plainview, ... G.: Swd.: B.:
 W.: Bro. EDGAR NASH, Duluth, G.: Std.: B.:
 W.: Bro. S. J. PRENTISS, Hokah, G.: S.: D.:
 W.: Bro. SAMUEL MOLES, Minneapolis, ... G.: Jr.: D.:
 W.: Bro. M. DONOHUE, Henderson, G.: P.:
 W.: Bro. W. J. PARSONS, St. Cloud, G.: S.: S.:
 W.: Bro. JAMES G. THOMPSON, Garden City, G.: J.: S.:
 W.: Bro. A. RICHARDSON, St. Paul, G.: Tiler.

No further business appearing, the M.: W.: the Grand ☐ was closed in ample form, after solemn prayer by the G.: C.:, peace and harmony prevailing.

C. W. NASH, *Grand Master*.

William J. Combs
Grand Secretary.

TABULAR STATEMENT

Of the work of the several subordinate ☒ to the M. W. the G. ☐ of Minnesota, for the year ending January 1st, A. D. 1871, A. L. 5871, showing the entire membership of the jurisdiction.

Number.	NAMES OF LODGES.	Initiations	Fellow Craft.	Master Masons.	Reinstated.	Joined.	Dimitted.	Suspended.	Expelled.	Died.	Present Members.
1	St. John's.....	2	4	1	5	2				2	86
2	Cataract.....	9	9	11			5			1	175
3	St. Paul.....	11	7	6					1	3	107
4	Hennepin.....	19	15	15		15	9	22		4	227
5	Ancient Landmark.....	21	20	19	1	11	6			1	231
6	Dakota.....	4	5	5	2						75
7	Red Wing.....	3		1		3					115
8	Faribault.....	7	2	2		8				1	87
9	Mantorville.....	7	7	7		2	7				71
11	Mankato.....	11	10	9		12	4			1	120
12	Wapahama.....	4	4	4		1	5			1	76
14	Monticello.....	13	10	10		2	2			1	55
16	Hokah.....	4	6	6		4		4		1	59
17	Winona.....	5	9	9		9	7	7		1	169
18	Minneapolis.....	17	14	13		10	6			1	139
19	Caledonia.....	3	4	4		3	1				42
20	Rochester.....	1	1	2		4	8	4		1	174
21	Pleasant Grove.....	8	8	8		2	3				63
22	North Star.....	4	5	6		3		1		3	91
23	Wilton.....	2	1		2	3	5				32
24	Western Star.....	2	3	3		3				1	35
25	Blue Earth Valley.....	5	2	2		3					43
26	Clearwater.....				2	1					35
27	Morning Star.....	1	1	2		1	14				35
28	Anoka.....	6	5	6		1	4	6			90
29	King Hiram.....	2				1					21
30	Sakatah.....	3	3	3			2				39
31	Star in the East.....	5	6	6		5					86
32	Oriental.....	1	1	1		1	4				29
33	Mount Moriah.....	6	6	6		2	2			1	69
34	Preston.....	9	9	9		1	5			1	118
35	Mystic Tie.....	5	8	7		3				1	62
36	Washington.....	5	1	3			11	3			37
37	Fidelity.....	12	12	12		3				3	128
38	Carmeliam.....	6	4	4	1	4	1				76
39	Hermon.....	11	10	10							38
40	Hope.....	1	2	1		1					45
41	Harmony.....	3	4	4		1	3	2			46
42	King Solomon.....	4	3	3		1		1			62
43	Union.....	4	5	7		3	7			1	54
44	Evergreen.....						1				38
45	Concord.....						1				34
46	Social.....	5	5	4		1	3			3	69
47	Rising Sun.....	3	4	4		7	1			1	92
48	Watertown.....	6	6	5		1	6				72
49	Acacia.....	3	2	2		1	3				29
50	Cannon River.....	4	4	4		1					57
51	Nicollet.....	7	7	7			1				64
52	Zion.....	5	5	4		1					29
53	Meridian.....	16	16	16		1	1				78
54	Blue Earth City.....	5	3	3		1					36
55	Spring Valley.....	4	3	5		1	6				36
56	Temple.....	4	5	4		3	2	1			27
57	Star in the West.....										41
58	Ashlar.....	7	5	5		1					48
59	Star.....	7	4	4		1					32
60	Illustrious.....	11	10	9		5					65
61	Chain Lake.....	5	3	3			1				19
62	Golden Rule.....						2				17
63	Madelia.....					2					25
64	Corinthian.....	9	9	9		1	1				47
65	Mystic Star.....	3	6	9		2					27
66	Forest City.....	6	7	7		1	1	2			28
67	Paynesville.....	4	3	2		1	4				23
68	Lansing.....	3	3	2		1					22
69	Brownsville.....	2	2	2							20
70	Minneiska.....	4	6	5			1				19
71	Eureka.....	2	2	3		5					48
72	Joppa.....	7	6	7		1	1				35
73	Tuscan.....	1	1	2					1		22
74	Mystic Circle.....										15
75	Palestine.....	2	2	3		8					32

Number.	NAMES OF LODGES.	Initiations.	Fellow Craft.	Master Masons.	Reinstated.	Joined.	Dimittd.	Suspended.	Expelled.	Died.	Present Members.
80	Henderson.....	7	4	6	.....	.....	.....	.....	.....	1	19
81	Constellation.....	5	3	3	.....	.....	.....	.....	.....	.....	25
82	Howard.....	9	5	6	.....	12	.....	.....	.....	.....	18
83	Hurama Bi.....	17	16	15	.....	.....	.....	.....	.....	.....	38
U. D.	High Forest.....	5	4	4	.....	.....	.....	.....	.....	.....	.....
"	Tyrian.....	6	6	6	.....	.....	.....	.....	.....	.....	.....
"	Doric.....	1	.....	.....	.....	.....	.....	.....	.....	.....	.....
"	Orient.....	9	12	11	.....	.....	.....	.....	.....	.....	.....
	Grand Total.....	440	403	408	13	173	175	67	2	35	4588

RECAPITULATION.

E. A.	440
F. C.	403
M. M.	408
Reinstated.....	13
Joined.....	173
Dimittd.....	175
Suspended.....	67
Expelled.....	2
Died.....	35
Total M. M. Enrolled.....	4588

SUMMARY OF GRAND SECRETARY'S ACCOUNT.

Balance in hands of Grand Secretary, page 23, as per	
Report of Committee on G. S. accounts.....	\$145 00
Dues from Subordinate ☒ , pages 38 and 39.....	3,237 50
Total,	3,382 50

DISBURSEMENTS.

Pay Roll, Subordinate ☒ , pages 38 and 39.....	\$1,295 00
Pay Roll, G. S. ☐ officers, page 39.....	330 40
Appropriations, pages 40 and 41.....	577 50
	\$2,202 90
Balance,	\$1,179 60

GRAND TREASURER'S OFFICE, }
ST. PAUL, Feb'y 20, 1871. }

Received of Wm. S. Combs, Grand Secretary, the sum of eleven hundred and seventy-nine 60-100 dollars.

G. L. OTIS, *Grand Treasurer.*

The Grand Lodge of Minnesota,

IN MEMORIAM.

WILLIAM H. MOWER,

P., D., G., M., of Minnesota.

Died, at Bayfield, Wis., August 19, 1870.

AGED 41 YEARS.

The Grand Lodge of Minnesota,

IN MEMORIAM.

BRO. WILLIAM HOLCOMB,

Died, at Stillwater, Minn., Sept. 5, 1870.

The Grand Lodge of Minnesota,

IN MEMORIAM.

BRO. JOSEPH. R. BROWN,

Died, at New York City, Nov. 9, 1870.

AGED 67 YEARS.

The Grand Lodge of Minnesota,

IN MEMORIAM.

W.: BRO. LOT MOFFAT,

Died, at St. Paul, Minn., Dec. 29, 1870.

AGED 67 YEARS.

APPENDIX NO. I.

REPRESENTATIVES OF THE GRAND ☐ OF MINNESOTA NEAR OTHER GRAND ☒.

ALABAMA,	M. W. J. McCaleb Willy	<i>Troy.</i>
ARKANSAS,	M. W. L. E. Barber	<i>Little Rock</i>
CANADA,	M. W. A. A. Stevenson	<i>Montreal.</i>
CALIFORNIA	M. W. Alex. G. Abell	<i>San Francisco.</i>
COLORADO,	M. W. Henry M. Teller	<i>Central City.</i>
CONNECTICUT,	M. W. Nathan Dickinson	<i>Waterbury.</i>
DELAWARE,	M. W. G. W. Chaytor, M. D.	<i>Wilmington.</i>
DISTRICT OF COLUMBIA,	M. W. B. B. French	<i>Washington.</i>
FLORIDA,	M. W. Thomas Brown	<i>Tallahassee.</i>
GEORGIA,	M. W. Thos. W. Chandler	<i>Atlanta.</i>
IDAHO,	M. W. Geo. H. Coe	<i>Idaho City.</i>
ILLINOIS,	M. W. Wm. Lavly	<i>Springfield.</i>
INDIANA,	M. W. Wm. Hacker	<i>Indianapolis.</i>
IOWA,	M. W. T. S. Parvin	<i>Iowa City.</i>
KANSAS,	M. W. M. S. Adams	<i>Leavenworth.</i>
KENTUCKY,	M. W. Elisha S. Fitch	<i>Flemingsburg.</i>
LOUISIANA,	M. W. J. Q. A. Fellows	<i>New Orleans.</i>
MAINE,	M. W. James C. Stevens	<i>Bangor.</i>
MARYLAND,	Rev. J. N. McJilton	<i>Baltimore.</i>
MICHIGAN,	M. W. S. C. Coffinbury	<i>Constantine.</i>
MISSISSIPPI,	M. W. G. M. Hillyer	<i>Natches.</i>
MISSOURI,	M. W. Sam'l. H. Saunders	<i>Otterville.</i>
MONTANA,	M. W. N. P. Langford	<i>Helena.</i>
NEBRASKA,	M. W. J. C. Jordan	<i>Omaha.</i>
NEVADA,	M. W. Geo. W. Hopkins	<i>Virginia City.</i>
NEW BRUNSWICK,	M. W. B. Lester Peters	<i>St. Johns.</i>
NEW HAMPSHIRE,	M. W. G. H. Hubbard	<i>Manchester.</i>
NEW JERSEY,	M. W. Wm. S. Witthead	<i>Newark.</i>
NEW YORK,	M. W. John L. Lewis	<i>Penn Yan.</i>
NORTH CAROLINA,	M. W. Robert B. Vance	<i>Ashville.</i>
NOVA SCOTIA,	M. W. Alex. Keith	<i>Halifax.</i>
OHIO,	M. W. Wm. B. Thrall	<i>Columbus.</i>
OREGON,	M. W. O. S. Savage	<i>Dalles City.</i>
PENNSYLVANIA,	M. W. Richard Vaux	<i>Philadelphia.</i>
SOUTH CAROLINA,	M. W. A. G. Mackey	<i>Charleston.</i>
TENNESSEE,	M. W. Jonathan S. Dawson	<i>Paris.</i>
TEXAS,	M. W. Philip C. Tucker	<i>Galveston.</i>
VERMONT,	M. W. Wm. G. Shaw	<i>Burlington.</i>
VIRGINIA,	M. W. Wm. Terry	<i>Wytheville.</i>
WASHINGTON,	M. W. Benj. E. Lombard	<i>Port Madison.</i>
WISCONSIN,	M. W. Henry L. Palmer	<i>Menominee.</i>
WEST VIRGINIA,	M. W. Wm. J. Bates	<i>Wheeling.</i>
WEST INDIES,	M. W. Thos. Botadilla	<i>St. Domingo.</i>

APPENDIX NO. II.

REPRESENTATIVES OF OTHER GRAND ☒ NEAR THE GRAND ☐ OF MINNESOTA.

ALABAMA.....	R. W. R. A. JONES.....	<i>Rochester.</i>
ARKANSAS,.....	R. W. W. S. COMBS.....	<i>St. Paul.</i>
CALIFORNIA,.....	M. W. G. W. PRESCOTT.....	"
CANADA,.....	R. W. A. W. BANGS.....	<i>Le Sueur.</i>
CONNECTICUT,.....	R. W. L. E. THOMPSON.....	<i>St. Paul.</i>
CUBA,.....	M. W. A. T. C. PIERSON.....	"
DELAWARE,.....	R. W. H. A. BILLINGS.....	<i>Preston.</i>
ENGLAND,.....	M. W. C. W. NASH.....	<i>St. Paul.</i>
GEORGIA,.....	M. W. A. T. C. PIERSON.....	"
ILLINOIS,.....	M. W. A. T. C. PIERSON.....	"
INDIANA,.....	R. W. W. S. COMBS.....	"
IOWA,.....	M. W. C. W. NASH.....	"
KANSAS,.....	M. W. G. W. PRESCOTT.....	"
KENTUCKY,.....	R. W. W. S. COMBS.....	"
LOUISIANA,.....	M. W. C. W. NASH.....	<i>St. Paul.</i>
MAINE,.....	M. W. G. W. PRESCOTT.....	"
MICHIGAN,.....	M. W. C. W. NASH.....	"
MISSISSIPPI,.....	R. W. J. P. POND.....	"
MISSOURI,.....	M. W. C. W. NASH.....	"
MONTANA,.....	R. W. H. L. CARVER.....	"
NEBRASKA,.....	R. W. J. E. FINCH.....	<i>Hastings.</i>
NEVADA,.....	R. W. H. L. CARVER.....	<i>St. Paul.</i>
NEW BRUNSWICK,.....	R. W. J. N. CASTLE.....	<i>Stillwater.</i>
NEW HAMPSHIRE,.....	R. W. O. T. HAYS.....	<i>Hastings.</i>
NEW JERSEY,.....	R. W. W. S. COMBS.....	<i>St. Paul.</i>
NEW YORK,.....	M. W. A. T. C. PIERSON.....	"
OHIO,.....	M. W. B. F. SMITH.....	<i>Mankato.</i>
OREGON,.....	R. W. W. S. COMBS.....	<i>St. Paul.</i>
SOUTH CAROLINA,.....	M. W. G. W. PRESCOTT.....	"
ST. DOMINGO,.....	M. W. A. T. C. PIERSON.....	"
TENNESSEE,.....	M. W. A. T. C. PIERSON.....	"
VERMONT,.....	R. W. S. E. ADAMS.....	<i>Monticello.</i>
WASHINGTON,.....	R. W. E. B. ALLEN.....	<i>Hastings.</i>
WISCONSIN,.....	R. W. C. W. THOMPSON.....	<i>Wells.</i>
WEST INDIES,.....	M. W. A. T. C. PIERSON.....	<i>St. Paul.</i>
NORTH CAROLINA,.....	R. W. W. S. COMBS.....	"
MARYLAND,.....	R. W. H. L. CARVER.....	"
TEXAS,.....	R. W. A. C. SMITH.....	<i>Forest City.</i>
WEST VIRGINIA,.....	R. W. S. R. MERRELL.....	<i>Lake City.</i>

LIST OF LODGES UNDER THE JURISDICTION OF THE GRAND LODGE OF MINNESOTA.

[illegible]

40	Carnelian	Lake City	Wabashaw	Decemb'r	18	1862	28	1863	do
41	Harmon	Zumbrota	Goodhue	October	26	1860	28	1863	do
42	Hope	Glencoe	Kandiyohe	March	4	1862	28	1863	do
43	Harmony	Lewiston	Winona	May	14	1863	28	1863	do
44	King Solomon	Shakopee	Scott	July	10	1863	28	1863	do
45	Union	Le Sueur	Le Sueur	April	16	1863	26	1864	do
46	Evergreen	Saratoga	Winona	Decemb'r	23	1863	26	1864	do
47	Concord	Cleveland	Le Sueur	June	24	1861	26	1864	do
48	Rising Sun	Northfield	Rice	April	12	1864	26	1864	do
49	Social	St. Charles	Winona	February	15	1864	26	1864	do
50	Watertown	Watertown	Winona	January	5	1865	25	1865	do
51	Acacia	Cottage Grove	Washington	March	24	1865	25	1865	G. W. Prescott
52	Cannon River	Morristown	Rice	Decemb'r	23	1863	25	1865	do
53	Faribault	Faribault	Rice	January	23	1865	25	1865	do
54	Nicollet	St. Peter	Nicollet	April	7	1865	24	1865	do
55	Zion	Taylor's Falls	Chicago	Nov.	19	1866	24	1867	do
56	Meridian	Chatham	Fillmore	Nov.	19	1866	24	1867	Chas. W. Nash
57	Blue Earth City	Blue Earth	Blue Earth	Nov.	19	1866	24	1867	do
58	Spring Valley	Spring Valley	Fillmore	Nov.	21	1866	24	1867	do
59	Temple	Hutchinson	McLeod	Nov.	19	1866	24	1867	do
60	Star in the West	Sauk Centre	Stearns	Nov.	19	1866	24	1867	do
61	Ashtar	Eyota	Fillmore	Nov.	19	1866	24	1867	do
62	Star	Rockford	Wright	Decemb'r	5	1866	24	1867	do
63	Illustrious	Plainview	Wabashaw	Decemb'r	29	1866	24	1867	do
64	Chain Lake	Farmount	Martin	January	22	1867	24	1867	do
65	Golden Rule	Lakeland	Washington	February	11	1867	24	1867	do
66	Madeline	Madelia	Watowan	February	14	1867	24	1867	do
67	Corinthian	Farmington	Dacotah	June	10	1867	24	1868	do
68	Northern Light	Fort Garry	British Possessions	Sept.	15	1863	24	1867	do
69	Mystic Star	Rushford	Fillmore	April	8	1867	13	1869	do
70	Forest City	Forest City	Meeker	June	11	1867	13	1869	do
71	Paynesville	Paynesville	Stearns	March	16	1868	13	1869	do
72	Lansing	Lansing	Mower	April	7	1868	13	1869	do
73	Brownsville	Brownsville	Houston	Nov.	19	1866	13	1869	do
74	Minneiska	Minneiska	Wabashaw	April	24	1868	13	1869	do
75	Eureka	Le Roy	Mower	July	23	1868	13	1869	do
76	Joppa	Garden City	Blue Earth	July	23	1868	13	1869	do
77	Tuscan	Waseca	Waseca	Decemb'r	9	1868	13	1869	do
78	Mystic Circle	Houston	Houston	October	28	1868	13	1869	do
79	Palestine	Duluth	St. Louis	January	29	1869	14	1870	do
80	Henderson	Sibley	Sibley	February	23	1869	14	1870	do
81	Constellation	Alexandria	Douglas	February	23	1870	14	1870	do
82	Howard	Howard Lake	Wright	August	25	1869	14	1870	do
83	Haram a Bi	Kasson	Dodge	Decemb'r	9	1869	14	1870	do
84	Orient	Money Creek	Houston	January	14	1870	12	1871	do
85	High Forest	High Forest	Olmsted	January	14	1870	12	1871	do
86	Maizeppa	Maizeppa	Wabasha	May	15	1870	12	1871	do
87	Tryon	Wells	Faribault	May	15	1870	12	1871	do

* St. John's, Cataract and St. Paul Lodges, formed the Grand Lodge in February, 1853. In January, 1856, St. Paul Lodge surrendered its charter, and a charter was granted to a new Lodge, giving it the same name and number.

APPENDIX NO. IV.

ELECTIVE GRAND OFFICERS OF THE GRAND LODGE OF MINNESOTA, FROM ITS ORGANIZATION IN 1853, TO THE PRESENT TIME.

YEAR.	GRAND MASTERS.	No. Lodge.	DEPUTY G. M.	No. Lodge.	SENIOR G. W.	No. Lodge.	JUNIOR G. W.	No. Lodge.	G. TREASURER,	No. Lodge.	G. SECRETARY.	No. Lodge.
1853.....	A. E. Ames.....	2	A. Goodrich.....	3	D. F. Brawley.....	3	A. Van Vorhes.....	1	E. Case.....	2	J. G. Lennon.....	2
1854.....	A. E. Ames.....	2	D. F. Brawley.....	3	A. Van Vorhes.....	3	A. T. C. Pierson.....	5	E. Case.....	2	H. Reynolds.....	2
1855.....	M. Sherburne.....	5	A. T. C. Pierson.....	5	C. T. Stearns.....	2	A. Van Vorhes.....	1	E. Case.....	2	H. Reynolds.....	2
1856.....	A. T. C. Pierson.....	5	H. N. Setzer.....	1	Thomas Lombard.....	6	E. A. Hodsdon.....	4	E. Case.....	2	H. Reynolds.....	2
1857.....	A. T. C. Pierson.....	5	William H. Mower..	1	E. A. Hodsdon.....	4	William Lee.....	7	E. Case.....	5	Geo. W. Prescott.....	5
Jan.—1858.....	A. T. C. Pierson.....	5	D. B. Loomis.....	1	Frank Mantor.....	11	A. C. Smith.....	3	E. Case.....	5	Geo. W. Prescott.....	5
Oct.—1858.....	A. T. C. Pierson.....	5	D. B. Loomis.....	1	Frank Mantor.....	11	Samuel E. Adams.....	16	E. Case.....	5	Geo. W. Prescott.....	5
Oct.—1859.....	A. T. C. Pierson.....	5	D. B. Loomis.....	1	Samuel E. Adams.....	16	J. C. Whipple.....	9	E. Case.....	5	Geo. W. Prescott.....	5
Oct.—1860.....	A. T. C. Pierson.....	5	D. B. Loomis.....	1	J. C. Whipple.....	9	C. W. Thompson.....	17	E. Case.....	5	Geo. W. Prescott.....	5
1861.....	A. T. C. Pierson.....	5	J. C. Whipple.....	9	L. E. Thompson.....	1	George Bradley.....	31	E. Case.....	5	Geo. W. Prescott.....	5
*1862.....	A. T. C. Pierson.....	5	L. E. Thompson.....	1	C. H. Lindsley.....	21	W. T. Rigby.....	28	E. Case.....	5	Geo. W. Prescott.....	5
1864.....	Geo. W. Prescott.....	5	L. E. Thompson.....	1	E. C. Wells.....	31	A. B. Curry.....	23	George L. Otis.....	5	A. T. C. Pierson.....	5
1865.....	Geo. W. Prescott.....	5	P. P. Hubbell.....	18	G. B. Cooley.....	11	A. J. Phelps.....	34	George L. Otis.....	5	C. W. Carpenter.....	5
1866.....	Charles W. Nash.....	35	W. T. Rigby.....	28	Robert Stewart.....	49	S. R. Merrell.....	40	George L. Otis.....	5	Wm. S. Combs.....	5
1867.....	Charles W. Nash.....	35	R. A. Jones.....	21	S. R. Merrell.....	40	S. Y. Hyde.....	49	George L. Otis.....	5	Wm. S. Combs.....	5
*1868.....	Charles W. Nash.....	35	R. A. Jones.....	21	S. R. Merrell.....	40	S. Y. Hyde.....	49	George L. Otis.....	5	Wm. S. Combs.....	5
1870.....	Charles W. Nash.....	35	G. B. Cooley.....	11	S. Y. Hyde.....	49	Fred. Joss.....	8	George L. Otis.....	5	Wm. S. Combs.....	5
1871.....	Charles W. Nash.....	35	C. Griswold.....	49	E. D. B. Porter.....	12	J. W. Morford.....	33	George L. Otis.....	5	Wm. S. Combs.....	5

* No Sessions of the Grand ☐ in 1862 or '68.

SUBORDINATE LODGES,

THE OFFICERS THEREOF,

AND TIMES OF MEETING.

St. John's □, No. 1, Stillwater.

THOS. J. FRANK, W.: M.:
J. B. H. MITCHELL, J.: W.:

WM. S. CONRAD, S.: W.:
LEONARD CLARK, Sec'y.

First and Third Mondays of each month.—86 members.

Cataract □, No. 2, St. Anthony.

OLON ARMSTRONG, W.: M.:
EDWIN PARKER, J.: W.:

HENRY M. KENT, S.: W.:
CHARLES F.: SMITH, Sec'y.

First Saturday of every month.—175 members.

St. Paul □, No. 3, St. Paul.

W. H. GRANT, W.: M.:
J. C. MONROE, J.: W.:

E. L. FRYER, S.: W.:
JOHN MOULTON, Sec'y.

First and Third Fridays of each month.—107 members.

Hennepin □, No. 4, Minneapolis.

SAMUEL MOLES, W.: M.:
HENRY GILLAM, J.: W.:

HENRY BARNARD, S.: W.:
H. TANNATT, Sec'y.

Second and Fourth Wednesdays of each month.—227 members.

Ancient Landmark □, No. 5, St. Paul.

B. F. WRIGHT, W.: M.:
JAMES H. GATES, J.: W.:

S. L. POLLOCK, S.: W.:
JOSEPH C. P. ORDWAY, Sec'y.

Second and Fourth Thursdays of each month.—231 members.

Dakota □, No. 7, Hastings.

R. J. MARVIN, W.: M.:
E. J. SPENCER, J.: W.:

S. G. RATHBONE, S.: W.:
A. J. W. THOMPSON, Sec'y.

Second and Fourth Wednesdays in each month.—75 members.

Red Wing □, No. 8, Red Wing.

FRED JOSS, W.: M.:
DWIGHT M. BALDWIN, J.: W.:

I. S. KELLOGG, S.: W.:
ANDREW ALLEN, Sec'y.

First Monday Evening of each month.—115 members.

Faribault □, No. 9, *Faribault.*

C. N. DANIELS, W. M.

J. R. PARSHALL, S. W.

B. F. STRAUB, J. W.

H. P. SIME, Sec'y.

Second and Fourth Mondays in each month.—87 members.

Mantorville □, No. 11, *Mantorville.*

J. R. DARTT, W. M.

W. W. ELY, S. W.

HENRY GEORGE, J. W.

GEO. B. ARNOLD, Sec'y.

Second and Fourth Tuesdays of each month.—71 members.

Mankato □, No. 12, *Mankato.*

CHAS. A. CHAPMAN, W. M.

A. D. SEWARD, S. W.

KINSEY MAXFIELD, J. W.

E. D. B. PORTER, Sec'y.

Second and Fourth Tuesdays of each month.—120 members.

Wapahasa □, No. 14, *Wabasha.*

HARVEY N. SMITH, W. M.

BRADFORD ALMY, S. W.

R. E. STEARNS, J. W.

FRANCIS TALBOT, Sec'y.

First and Third Monday in each month.—76 members.

Monticello □, No. 16, *Monticello.*

THOMAS C. SHAPLEIGH, W. M.

THOMAS McLEOD, S. W.

HENRY W. FULLER, J. W.

SAM. E. ADAMS, Sec'y.

First and Third Saturdays in each month.—55 members.

Hokah □, No. 17, *Hokah.*

S. J. PRENTISS, W. M.

WM. M. WYKOFF, S. W.

C. R. TOWNSEND, J. W.

NEIL CURRIE, Sec'y.

First and Third Tuesdays in each month.—59 members.

Winona □, No. 18, *Winona.*

ISAAC B. CUMMINGS, W. M.

JOHN C. SLATER, S. W.

COLUMBIA DREW, J. W.

WALTER G. DYE, Sec'y.

First and Third Tuesdays in each month.—169 members.

Minneapolis □, No. 19, *Minneapolis.*

PAUL FITZGERALD, W. M.

JOHN H. NOBLE, S. W.

T. A. MURPHEY, J. W.

E. W. STORER, Sec'y.

First and Third Wednesdays of each month.—139 members.

Caledonia □, No. 20, *Caledonia.*

C. A. COE, W. M.

WM. H. HARRIES, S. W.

WM. F. DUNBAR, J. W.

J. J. BELDEN, Sec'y.

Friday Evening, on or before full moon of each month.—42 members.

Rochester □, No. 21, *Rochester.*

WM. BROWN, W. M.

CHAS. SHANDREW, S. W.

T. B. KELLOGG, J. W.

CHAS. RUSH, Sec'y.

Second and 4th Mondays of each month.—174 members.

Pleasant Grove ☐, No. 22, *Pleasant Grove.*

O. H. PAGE, W. M.

A. J. RUSSELL, S. W.

R. D. HATHAWAY, Sec'y.

First and Third Tuesdays of each month.—63 members.

North Star ☐ No. 23, *St. Cloud.*

L. W. COLLINS, W. M.

E. H. WALKER, S. W.

C. W. WEST, J. W.

JOHN H. DENTON, Sec'y.

Second and Fourth Mondays in each month.—91 members.

Wilton ☐, No. 24, *Wilton.*

GEO. H. WOODBURY, W. M.

R. F. STEVENS, S. W.

N. LINCOLN, J. W.

JAMES B. HILL, Sec'y.

First and Third Thursdays in each month.—32 members.

Western Star ☐, No. 26, *Albert Lea.*

HORATIO D. BROWN, W. M.

WILLIAM MORIN, S. W.

FRANK B. FORBES, J. W.

ASAHEL G. WEDGE, Sec'y.

Second and Fourth Wednesdays in each month.—35 members.

Blue Earth Valley ☐, No. 27, *Winnepago City.*

ANDREW C. DUNN, W. M.

T. L. RICE, S. W.

E. H. HUTCHINS, J. W.

F. F. HARLOW, Sec'y.

Tuesday on or before full moon, and two weeks thereafter.—43 members.

Clear Water ☐, No. 28, *Clear Water.*

W. T. RIGBY, W. M.

CHAS. H. GIBBS, S. W.

H. B. MORRISON, J. W.

H. J. ROMNEY, Sec'y.

First and Third Saturdays in each month.—35 members.

Morning Star ☐, No. 29, *La Crescent.*

J. P. BERRY, W. M.

J. O. SAWYER, S. W.

W. R. ANDERSON, J. W.

H. D. GURLEY, Sec'y.

First and Third Thursdays of each month.—35 members.

Anoka ☐, No. 30, *Anoka.*

WM. E. CUNDY, W. M.

ELIAS PRATT, S. W.

WILSON HAMMONS, J. W.

O. L. CLEWELL, Sec'y.

Saturday preceding full moon.—90 members.

King Hiram ☐, No. 31, *Belle Plaine.*

JNO. S. PASHLEY, W. M.

D. MUSSER, S. W.

F. GREENE, J. W.

C. B. TYLER, Sec'y.

First and Fourth Saturdays in each month.—21 members.

Sakatah ☐, No. 32, *Waterville.*

G. A. BLAIR, W. M.

L. L. BLAIR, S. W.

H. L. GISH, J. W.

M. S. KIMBALL, Sec'y.

Saturday on or before each full moon.—39 members.

Star in the East □, No. 33, Owatonna.

J. W. MORFORD, W.: M.:
L. S. PADGHAM, J.: W.:

J. A. ROBY, S.: W.:
A. C. HICKMAN, Sec'y.

Second and Fourth Wednesdays of each month.—86 members.

Oriental □, No. 34, Cannon Falls.

CHARLES PARKS, W.: M.:
D. L. DAVIS, J.: W.:

JOHN A. WILSON, S.: W.:
JOHN JENNINGS, Sec'y.

First and Third Saturday of each month.—29 members.

Mt. Moriah □, No. 35, Hastings.

J. L. POWERS, W.: M.:
HENRY B. TUTTLE, J.: W.:

WM. O. WHITE, S.: W.:
A. H. TRUAX, Sec'y.

First and Third Mondays in each month.—69 members.

Preston □, No. 36, Preston.

ABRAM KALDER, W.: M.:
ROSWELL B. INGRAHAM, J.: W.:

CHAS. H. CONKEY, S.: W.:
J. B. VIALI, Sec'y.

Second and Fourth Wednesdays of each month.—118 members.

Mystic Tie □, No. 37, Pine Island.

J. HOUSE, W.: M.:
G. SWARTHOUT, J.: W.:

D. E. SAWYER, S.: W.:
M. A. ROBINSON, Sec'y.

Second and Fourth Wednesdays of each month.—62 members.

Washington □, No. 38, Wasioja.

D. A. SHAW, W.: M.:
WM. M. GREEN, J.: W.:

O. W. WALDO, S.: W.:
F. BARRETT, Sec'y.

Second and Fourth Saturdays of each month.—37 members.

Fidelity □, No. 39, Austin.

L. R. HATHAWAY, W.: M.:
G. H. AZURE, J.: W.:

ORMANZO ALLEN, S.: W.:
C. L. WEST, Sec'y.

First and Third Wednesdays in each month.—128 members.

Carnelian □, No. 40, Lake City.

W. W. SCOTT, W.: M.:
E. B. ELLSWORTH, J.: W.:

G. W. T. WRIGHT, S.: W.:
C. A. HUBBARD, Sec'y.

Second and Fourth Tuesdays of each month.—76 members.

Hermon □, No. 41, Zumbrota.

THOS. P. KELLETT, W.: M.:
E. L. MELLUS, J.: W.:

B. P. CHEENEY, S.: W.:
A. TAPPAN, Sec'y.

Tuesday on or before the full moon, and two weeks thereafter.—38 members.

Hope □, No. 42, Glencoe.

G. K. GILBERT, W.: M.:
W. C. RUSSELL, J.: W.:

H. A. CHILD, S.: W.:
F. B. DEAN, Sec'y.

First and Third Mondays of each month.—45 members.

Harmony □, No. 43, *Lewiston.*

H. C. WILBER, Jr., W.: M.:
CHAS. NETTLETON, J.: W.:

E. W. REBSTOCK, S.: W.:
R. M. ELLIOTT, Sec'y.

First and Third Mondays of each month.—46 members.

King Solomon □, No. 44, *Shakopee.*

J. W. SENCERBOX, W.: M.:
F. C. BUTTERFIELD, J.: W.:

J. H. BROWN, S.: W.:
CHAS. H. LORD, Sec'y.

First Wednesday preceding the full moon of each month, and the second Wednesday thereafter.—62 members.

Union □, No. 45, *Le Sueur.*

A. W. BANGS, W.: M.:
R. TOUSLEY, J.: W.:

R. TRAVIS, S.: W.:
J. E. RISENDORPH, Sec'y.

First and Third Saturdays in each month.—54 members.

Evergreen □, No. 46, *Troy.*

R. B. KELLAM, W.: M.:
J. N. FRY, J.: W.:

S. L. DRAPER, S.: W.:
W. W. HEYDON, Sec'y.

First and Third Saturdays of each month, at Saratoga.—38 members.

Concord □, No. 47, *Cleveland.*

MOSES B. ODELL, W.: M.:
NAT. B. LAMPMAN, J.: W.:

WM. H. HALL, S.: W.:
WM. LANCASTER, Sec'y.

Saturday evening on or before full moon in each month, and two weeks thereafter.
34 members.

Social □, No. 48, *Northfield.*

F. A. NOBLE, W.: M.:
WALTER G. OUTLER, J.: W.:

CHAS. H. GOODSSELL, S.: W.:
GEO. E. BATES, Sec'y.

First and Third Wednesdays of each month.—69 members.

Rising Sun □, No. 49, *St. Charles.*

S. Y. HYDE, W.: M.:
CHAS. ELLSBURY, J.: W.:

S. A. JOHNSON, S.: W.:
H. H. STERN, Sec'y.

First and Third Thursdays of each month.—92 members.

Watertown □, No. 50, *Watertown.*

ERNEST HAINLIN, W.: M.:
THOS. MOORE, J.: W.:

FRANK S. COFFIN, S.: W.:
JOSEPHUS ALLEY, Sec'y.

Saturday on or before the first full moon in each month.—72 members.

Acacia □, No. 51, *Cottage Grove.*

ALEX. OLDHAM, W.: M.:
JAMES A. McCLUSKEY, J.: W.:

A. L. HOLMAN, S.: W.:
J. S. NORRIS, Sec'y.

Wednesday of the week in which the moon fulls.—29 members.

Cannon River □, No. 52, *Morristown.*

JOSEPH WILLIAMS, W.: M.:
G. W. WALRATH, J.: W.:

W. H. HEAGY, S.: W.:
J. B. BUCK, Sec'y.

Saturday on or after full moon in each month.—57 members.

Nicollet □, No. 54, St. Peter.

THOMAS DOWNS, W.: M.: THO'S MONTGOMERY, S.: W.:
JOHN B. HERITAGE, J.: W.: GEORGE W. DRYER, Sec'y.

First and Third Tuesday in each month.—64 members.

Zion □, No. 55, Taylor's Falls.

F. S. EDDY, W.: M.: J. H. McCOURT, S.: W.:
J. T. CASTELLO, J.: W.: J. L. BULLARD, Sec'y.

Second and Fourth Saturdays of each month.—29 members.

Meridian □, No. 56, Chatfield.

W. R. EDWARDS, W.: M.: E. E. CULISS, S.: W.:
JAMES DAVID, J.: W.: S. S. McKENNY, Sec'y.

First and Third Thursdays of each month.—78 members.

Blue Earth City □, No. 57, Blue Earth City.

A. E. VEON, W.: M.: H. L. LELAND, S.: W.:
G. B. FRANKLIN, J.: W.: R. B. JOHNSON, Sec'y.

First and Third Wednesdays in each month.—36 members.

Spring Valley □, No. 58, Spring Valley.

B. F. FARMER, W.: M.: S. C. LOBDILL, S.: W.:
N. B. SMITH, J.: W.: A. M. ALDEN, Sec'y.

First and Third Tuesdays of each month.—36 members.

Temple □, No. 59, Hutchinson.

A. R. FRAZIER, W.: M.: G. C. STOCKING, S.: W.:
D. S. LIVRIGHT, J.: W.: S. E. TAGGART, Sec'y.

First and Third Saturdays of each month.—27 members.

Star in the West □, No. 60, Sauk Centre.

GEO. M.: BENNETT, W.: M.: J. D. CARR, S.: W.:
H. A. BARBER, J.: W.: P. F. FARGUSEN, Sec'y.

Second and Fourth Mondays of each month.—41 members.

Ashlar □, No. 61, Eyota.

L. W. NEEDHAM, W.: M.: WALTER DIXON, S.: W.:
EDWIN DUNN, J.: W.: C. L. WEBBER, Sec'y.

First and Third Mondays of each month.—48 members.

Star □, No. 62, Rockford.

FARLEY B. ANGELL, W.: M.: JACOB R. AMES, S.: W.:
GUSTAVE A. RUCKOLDT, J.: W.: JAMES S. HILLYER, Sec'y.

Every Saturday on or before the full of the moon, and two weeks thereafter.
32 members.

Illustrious □, No. 63, Plainview.

D. D. BROWN, W.: M.: AUGUSTUS SMITH, S.: W.:
EDWIN S. CASE, J.: W.: ALFRED D. PERKINS, Sec'y.

First and Third Friday evenings of each month.—65 members.

Chain Lake □, No. 64, Fairmount.

JOHN F. DANIELS, W.: M.: WM. BIRD, Jr., S.: W.:
JAMES W. BIRD, J.: W.: FRANK S. LIVERMORE, Sec'y.

Wednesday on or before full moon.—19 members.

Golden Rule □, No. 65, *Lakeland*.

LUCIUS A. HUNTOON, W.: M.:

JAS. R. DICKINSON, S.: W.:

OLIVER BAILEY, J.: W.:

TYLER W. PALMER, Sec'y.

Second and Fourth Tuesdays in each month.—27 members.

Madelia □, No. 66, *Madelia*.

J. T. FURBER, W.: M.:

B. G. YATES, S.: W.:

JOHN DOOLITTLE, J.: W.:

W. W. MURPHY, Sec'y.

First and Third Thursdays of each month.—15 members.

Corinthian □, No. 67, *Farmington*.

F. N. GOODRICH, W.: M.:

E. D. BROWN, S.: W.:

C. T. TIFFANY, J.: W.:

Second and Fourth Fridays of each month.—15 members.

Mystic Star □, No. 69, *Rushford*.

AMBROSE U. RICE, W.: M.:

CHAS. W. GOVE, S.: W.:

GEO. H. COSWELL, J.: W.:

HENRY E. CRANDELL, Sec'y.

First and Third Thursdays of each month.—27 members.

Forest City □, No. 70, *Forest City*.

A. C. SMITH, W.: M.:

S. B. HUTCHINS, S.: W.:

T. C. JEWETT, J.: W.:

-F. V. DeCOSTA, Sec'y.

Saturday on or before full moon in each month.—28 members.

Paynesville □, No. 71, *Paynesville*.

JOHN MOORE, W.: M.:

JOHN H. STAFFER, S.: W.:

A. LEROY ELLIOTT, J.: W.:

JOHN W. DARBY, Sec'y.

Second and Fourth Wednesdays of each month.—23 members.

Lansing □, No. 72, *Lansing*.

WM. L. HOLLISTER, W.: M.:

PHIN'S D. VAUGHAN, S.: W.:

GEO. W. ROBINSON, J.: W.:

THOS. B. MORRILL, Sec'y.

Second and Fourth Tuesdays in each month.—22 members.

Brownsville □, No. 73, *Brownsville*.

J. B. LeBLOND, W.: M.:

THOS. McMICHAEL, S.: W.:

HENRY SHROUD, J.: W.:

CHAS. MEHL, Sec'y.

First and Third Mondays of each month.—20 members.

Minneiska □, No. 74, *Minneiska*.

H. J. O'NEILL, W.: M.:

B. G. CROOKSTON, S.: W.:

A. FOX, J.: W.:

L. R. BROOKS, Sec'y.

First and Third Thursdays in each month.—19 members.

Eureka □, No. 75, *Le Roy*.

I. INGMUNDSON, W.: M.:

A. J. PORTER, S.: W.:

G. T. ANGELL, J.: W.:

W. G. TELFER, Sec'y.

First and Third Saturdays of each month.—48 members.

Joppa □, No. 76, *Garden City*.

JAMES G. THOMPSON, M.: W.:

SUMNER C. CLARK, S.: W.:

WM. R. MARVIN, J.: W.:

BENJ. F. WEBER, Sec'y.

First and Third Saturdays of each month.—35 members.

Tuscan □, No. 77, *Waseca*.

EBENEZER M. BROUGHTON, W.: M.: BENEDICT S. LEWIS, S.: W.:
NATHAN E. STRONG, J.: W.: H. J. WADSWORTH, Sec'y.

Second and Fourth Thursdays of each month.—22 members.

Mystic Circle □, No. 78, *Houston*.

F. N. GOODRICH, W.: M.: E. D. BROWN, S.: W.:
C. TIFFANY, J.: W.:

Second and Fourth Fridays of each month.—15 members.

Palestine □, No. 79, *Duluth*.

EDGAR NASH, W.: M.: WALTER VAN BRUNT, S.: W.:
ALBERT S. CHASE, J.: W.: ALBERT N. SEIP, Sec'y.

First and Third Mondays of each month.—32 members.

Henderson □, No. 80, *Henderson*.

MATTHEW DONOHUE, W.: M.: WILLIAM CARROLL, S.: W.:
DANIEL PICKITT, J.: W.: JOHN C. STOEVEER, Sec'y.

First and Third Saturdays of each month.—19 members.

Constellation □, No. 81, *Alexandria*.

N. B. PATTERSON, W.: M.: L. W. KILBURN, S.: W.:
F. B. VAN HOESEN, J.: W.: L. G. SIMS, Sec'y.

On or before the full of the moon.—25 members.

Howard □, No. 82, *Howard Lake*.

C. W. RICKERSON, W.: M.: JAMES DEWEES, S.: W.:
FRANK LA FONT, J.: W.: JOHN A. JOHNSON, Sec'y.

Second and Fourth Saturdays of each month.—18 members.

Hiram a Bi □, No. 83, *Kasson*.

A. L. PORTER, W.: M.: WM. R. HUNTLEY, S.: W.:
WM. S. DIBBLE, J.: W.: HIRAM HATCH, Sec'y.

First and Second Wednesdays of each month.

Orient □, No. 84, *Money Creek*.

E. D. BROWN, W.: M.: MORGAN L. WOOD, S.: W.:
CHARLES TIFFANY, J.: W.: WM. E. BARBER, Sec'y.

First and Third Saturdays of each month.

High Forest, □, No. 85, *High Forest*.

L. B. SMITH, W.: M.: S. W. REESE, S.: W.:
E. D. BUCK, J.: W.: EUG. S. WOOLDRIDGE, Sec'y.

First and Third Wednesdays of each month.

Tyrian □, No. 86, *Mazeppa*.

EDWARD W. ROBIE, W.: M.: JAMES OLIVER, S.: W.:
GEO. MAXWELL, J.: W.: W. M. EVANS, Sec'y.

Second and Fourth Tuesdays in each month.

Doric □, No. 87, *Wells*.

C. A. LOUNSBERRY, W.: M.: JOHN McNEILL, S.: W.:
A. D. HALL, J.: W.: H. A. PARK, Sec'y.

First and Third Thursdays of each month.

APPENDIX.

REPORT ON FOREIGN CORRESPONDENCE.

To the M. W. Grand ☐ of Minnesota:

The Committee on Foreign Correspondence would respectfully report, that they have received the Proceedings of the following Grand ☐:

Alabama, Dec.,.....1869	Mississippi, January,.....1870
Connecticut, May,.....1870	New Hampshire, May,....1870
Colorado, September,....1869	New York, June,.....1870
Dist. of Columbia, Nov.,...1869	New Jersey, January,....1870
Delaware, June,.....1870	North Carolina, December, 1869
Florida, January,.....1870	Nevada, September,.....1870
Georgia, October,.....1869	New Brunswick, Sept....1869
Indiana, May,.....1870	Ohio, October,.....1869
Illinois, October,.....1869	Oregon, June,.....1870
Iowa, June,.....1870	Pennsylvania, Decem.,....1869
Idaho, October,.....1869	Rhode Island, March,....1870
Kansas, October,.....1869	South Carolina, Novem.,...1869
Louisiana, February,....1870	Texas, June,.....1870
Maine, May,.....1870	Vermont, June,.....1869
Massachusetts, Decem.,....1869	Wisconsin, June,.....1870
Maryland, November,....1869	Washington Ter., Sept.,...1869
Michigan, January,.....1870	West Virginia, Novem.,...1869

The Proceedings of the following Grand ☐ have not been received:

Arkansas, Novem.,.....1870	Montana, October,.....1870
California, October,.....1870	Nebraska, October,.....1870
Canada, July,.....1870	Tennessee, Oct.,....1869, 1870
Kentucky, October,.....1870	Virginia, December,.....1870
Missouri, October,.....1870	Nova Scotia,.....

This year we print before the meeting of the Grand ☐, should any of the Proceedings named be received in time they will be noticed in a supplementary report.

As customary, we notice alphabetically, commencing with

ALABAMA.

The fifty-ninth Annual Communication of the Grand ☐ of Alabama, was held at Montgomery, December 6th, 1869.

Two hundred and twenty-four ☐ represented, three hundred and forty-three on the roll.

Seventeen dispensations for new ☐ issued during the year, "five of which were ☐ whose charters were forfeited for non-representation."

From the eloquent and scholarly address of Grand Master Norris, we quote :

"The same form of expression conveys a different idea, the same ritual is differently expounded, and the same incitements to zeal have lost their influence and power upon the human mind. Thus, in the church, the scholastic learning of the Middle Ages is stripped of its abstractions and applied to the plain objects and actions of common life; ecclesiastical supremacy is explained away in unmeaning spiritualism, and the bloody maxims of persecution are left to slumber in the dust of the Vatican; the quarrels of kings and rulers can not alienate the affections of those who have vowed themselves brethren."

Of the invasion of Louisiana, he says :

"By this decree they ignore the notorious fact, that the Grand Orient of France habitually recognizes any spurious body *applying to it*; they have so recognized a spurious body in New Orleans, and attempt to cover their want of comity by inserting in their decree the word "color," and upon which insertion the Grand Master ordered the Grand Honors of Masonry to be given. This is not the cause of objection by American Grand ☐. Each Grand ☐ is sovereign and independent in its jurisdiction, and will not allow the recognition of any Masonic body not approved by itself, and sternly denies the right of the Grand Orient of France, or any other body, to exercise jurisdiction within the jurisdiction of American Grand ☐. It is so maintained in Alabama, and I speak for our sister jurisdictions, knowing it to be so. There is no law now, nor ever has been in this country, forbidding any man initiation on account of color, race, or religion. We all require a candidate to be a man, free-born, of lawful age, and not deformed or dismembered at the time of making, and under this law any man, white, red, or black, rich or poor, may present his petition for initiation. Neither is there any power in the Grand ☐, nor is there any law, by which a man, white, red, or black, rich or poor, powerful or without power, can be forced into a ☐ against the will of one single member. This is the inalienable right and prerogative of every individual Mason, member of a ☐, to cast his vote for who he pleases, unquestioned. No legislation can affect this right, for it is inherent in the individual Mason, and will so abide forever and forever. The papers relative to the case are hereby submitted, and I hope the Grand ☐ will take immediate action in the matter, which so nearly concerns its sovereignty, and speak in tones that can not be misunderstood, to maintain our rights and sovereign jurisdiction."

We copy the following decisions of the Grand Master :

"That a ☐, by a majority vote, can grant a new trial to a suspended brother for a good cause shown, who failed to appeal within the specified time.

"That a ☐ can vote by secret ballot for all appropriations of money.

"That the Master has a supervisory control over the Secretary, and it is his duty to correct errors in the record, and see that nothing improper is committed to writing, although the ☐ has passed upon it.

"That although every brother present at a trial must vote *yea* or *nay*, as to the guilt of the accused, yet, if he can not determine from the evidence, he must vote *nay*, giving the accused the benefit of his doubt.

"That when a brother is expelled by a Subordinate [] , and on appeal the Grand [] orders a new trial, he is restored to the same status as before sentence, and that by consent a trial can be changed to another [] .

"A Mason can be tried and disciplined on his own confession of guilt.

"That when a brother voluntarily makes known his vote on applications for I. P. R. or affiliation, that it becomes the property of the [] , and his objection be subject to the action of the [] ."

In all of which we concur, but dissent from the following :

"A non-affiliated Mason can not be interred with Masonic honors."

We held that it is optional with a [] .

The following resolution was adopted, to which we append the criticisms of the Iowa committee as expressing our views :

"Resolved, That the Subordinate [] shall hereafter grant no dimit, unless the member asking a dimit is about to remove without the jurisdiction of this Grand [] , or for the purpose of forming a new [] , or joining another [] ; and the Subordinate [] are directed to insert in each dimit granted, at the end of the form of a dimit, as published in the Masonic Code, the words, 'when he affiliates with any other [] of Ancient Free and Accepted Masons, and notice of such affiliation given to this [] .'

"Better let the idle, the reluctant, and those who, entering the Order from motives of idle curiosity or mercenary gain, have become satisfied or disappointed, 'go to their own place,' and, having elected to dispense with Masonry, let Masonry dispense with them. When a man does not want to remain in [] membership, better let him go, with the understanding that when he leaves the green fields and still waters of [] membership, the 'bars will be put up behind him,' and, whatever he loses, let it be at his own option. Let him be still subject to the pains and penalties which attend the violation of the moral or Masonic law, without any of the rewards which attend the performance of duty. Cease to persecute him, but make the [] pleasant, cheerful, and agreeable, and its rewards in the way of teaching and practice sufficient, and non-affiliation will cease as to all but those whose 'room is better than their company.'"

Dale [] , No. 25, reports that it is educating six children of deceased Master Masons.

"Go thou and do likewise."

The report on Foreign Correspondence was presented by Brother Penick, and contains a review of forty-six Grand [] , in his usual felicitous style.

Of the ninety-eight pages which comprises the report, Minnesota receives four. Extracts are made from the address of Brother McMasters and Grand Master Nash, and from our report of 1869. We must be permitted to remark that the first extract made from the address of Brother McMasters is misapprehended by our good Brother Penick. The Rev. Brother McMasters is a southerner by birth, is full of the "milk of human kindness," and would be the last man to say or write anything to wound the feelings of any one, particularly Brother Masons.

One extract from Brother Penick, with Iowa's comments :

"On general regulations, we notice that the Grand [] decided that the explication of work be in schools of instruction; and that Masons applying

for membership be not restricted to the nearest ☐; and we wish that they had added—*nor be restricted from making application to any other ☐, and as often as they may choose to do so, if rejected in any one.*"

"The italics are ours, and so is the doctrine. This new-fangled idea of allowing one enemy, for some petty personal spite, to keep a good man out always, wherever he may go, would be simply ridiculous if it were not an imposition and a crime against private rights and the Masonic Fraternity."

He concludes his report thus :

"And now, brethren, our work is done. It has been to us a work pleasant indeed, but one of great labor—from four to six months constant labor—in reading some ten thousand pages, close print, extracting, condensing, and essaying. We are pleased to know that our previous reports have met your approbation. We earnestly hope that this, our last one, may be approved also. In taking leave of you as chairman of your committee, we tender you our thanks for your kind forbearance in looking over and passing by our many shortcomings, and earnestly hope that our humble efforts in behalf of Masonry, an institution we love, may be beneficial to the Fraternity."

"To our brethren, the Committees on Foreign Correspondence of other Gr. ☐, we have to say a pleasant farewell. We have had many pleasant passes-at-arms, perhaps none of them in ill-feeling. I should be very much pleased to become acquainted with all, each and every one. Oh, that we could meet together, and have a banquet of friendly greeting! indeed, my brethren, we would enjoy it! The time has come when we are admonished that we should retire and give place to younger and more capable brethren to discharge this responsible and laborious duty. I have long promised myself, that at the ripe old age of threescore years and ten, I would retire from all public participation in business. The time has arrived. My brethren, farewell."

"Ye favored, ye enlightened few,
Companions of my social joy,

May freedom, harmony, and love
Unite you in the grand design,
Beneath the Omniscent Eye above
The glorious Architect divine."

We very much regret this determination of Bro. Penick.

M.: W.: Wm. F. Chilton was elected Grand Master, and R.:
W.: Daniel Sayre re elected Grand Secretary.

CONNECTICUT.

The eighty-second Annual Communication of the Grand ☐ of Connecticut was held in the city of Hartford, May 11th and 12th, 1870.

M.: W.: Amos E. Cobb, Gr. M.:, presiding.

R.: W.: J. K. Wheeler, Grand Secretary.

Ninety-four ☐ represented; one hundred and nine on the roll.

Six Dispensations for new ☐ were issued during the year.

The address by the Grand Master, is a business document, mainly of local interest.

He reports the reception of a petition "signed by John N. Conna, and ten others, now working as Masons under a charter from the African Grand ☐ of New York, asking to be recognized and chartered by this Grand

The petition was referred to the Committee on Jurisprudence, who reported—

“In the matter of the petition of the M. W. Grand Master, by certain persons claiming to represent a clandestine body of colored Masons, and asking to be healed and recognized, there are no facts submitted to your committee to prove the petitioners to be even what they represent, and we would therefore recommend they have leave to withdraw.”

The question of recognition of the Grand ☐ of Quebec was postponed until the next Annual Communication.

Relative to the interference of the Grand Orient of France in the jurisdiction of Louisiana, the following was adopted:

WHEREAS, The Grand Orient of France still persists, in violation of the well-settled principle of Masonic law, to recognize a spurious body claiming the right to establish and control Blue Lodges in the State of Louisiana, which is within the exclusive territorial jurisdiction of the M. W. Grand ☐ of Louisiana; and

WHEREAS, The Grand Orient of France has evaded the true question involved,—to wit: the infringement of territorial jurisdiction,—and attempted to raise a false issue in said matter, by intimating, as its justification, that “color, race, or religion” has there been made a test for admission into the Fraternity of Free and Accepted Masons; and

WHEREAS, No such test, in fact, has ever existed in this or any other Grand jurisdiction:—

Resolved, That this Grand ☐ suspends Masonic intercourse with the Grand Orient of France, and requires the same of all ☐ and Masons in this jurisdiction.

Resolved, That a duly attested copy of this resolution be forwarded to the Grand Orient of France; and that, until the withdrawal of her recognition of such spurious body, all Masonic intercourse be suspended.

The Grand Secretary presented the Report on Foreign Correspondence, in which the proceedings of forty-five Grand ☐ are noticed, those of Minnesota included.

With reference to action had by the Grand ☐ of Connecticut some years since, the question has arisen: Can a subordinate ☐ be compelled to change its By-Laws, ignoring the usual proviso, that amendments can only be acted upon at a communication subsequent to the one on which they were proposed?

Connecticut says Yes—and acted accordingly; the Illinois Committee says—No.

We concur with Connecticut; that circumstances may occur that render it necessary for subordinate ☐ to amend their By-Laws in a summary manner, that is, upon the order of the Grand ☐, and upon such order only. A subordinate ☐ possesses only such powers, privileges, &c.; as are delegated to it by the Grand ☐, as set forth in the charter; and in each charter, it is made part of the contract, that the ☐ shall obey, as the supreme and paramount authority, the Constitution, edicts and resolutions of the Grand ☐. Upon proper request the Grand Master may set aside, or cause to be for the time being, waved, any of the provisions of the By-Laws;

provided that in so doing he does not violate any of the Ancient Landmarks, or the Constitution of the Grand □. But in all cases, — without the interference of the Grand □ or Grand Master, the □ must be governed by their By-Laws, and can make no changes except in accordance with its provisions.

Lengthy extracts are made from the Address of our Grand Master in 1868, as also from that of the Grand Chaplain at the dedication of the Hall in St. Paul — and the report of the Committee on Foreign Correspondence complimented.

Quoting the resolution adopted by our Grand □ relative to non-affiliation, Bro. W. Wheeler says :

“We are clearly of the opinion that any legislation in reference to non-affiliates which has a tendency to force them to become members, is unwise and impolitic. If any legislation is necessary, deprive them of their Masonic rights, and if they have any reverence for the institution, they will speedily take the requisite steps to be relieved of the odium which would attach itself to non-affiliates. Masons have duties to perform, and one of these is to be a member of a □; and if his interest in the Fraternity is so lost as to care nothing for the performance of his duties as a Mason, he is of but little use to the Fraternity, and in our opinion not worth saving.”

We concur in the opinion; no good has resulted from publication of the resolution — no □ has undertaken to discipline non-affiliates as contemplated by it, and but very few have applied for affiliation in consequence of its passage.

We shall have occasion to quote from Bro. W. Wheeler's excellent report, in noticing the proceedings of other States.

Our old friend M. W. Asa Smith was elected Grand Master, and R. W. J. K. Wheeler re-elected Grand Secretary.

COLORADO.

The ninth Annual Communication of the Grand □ of Colorado was held at Denver September 28th, 1869.

Twelve □ represented. Seventeen on the roll.

The Grand Master made a brief address relating to local affairs. He reports several instances in which he had refused to grant dispensations for new □. We quote :

“I am anxious that the brethren of every section shall enjoy the blessings of Masonic intercourse with one another, and in a new jurisdiction, like ours, it is not strange that the brethren should desire to see the number of □ increased, yet I do not think it best to fill the jurisdiction with weak □. The great expense attendant on supporting a □ in this new country, often renders it a burden instead of a benefit, and perhaps a few brethren are compelled to keep up the □ at quite a sacrifice. The demands of the □ for money to meet the current expenses, such as rent, lights and fuel, become so pressing that when a petition is presented, the brethren think more of the advantage to be derived by the candidate's election in a pecuniary view, than of the qualifications which should recommend him to be made a Mason. It is impossible for a small □, embarrassed with debts, to do justice to the Fraternity at

large. I trust that no one will think that I am losing sight of the fact, that the strength of a ☐ does not consist in numbers, or the amount in its treasury, but in the virtue, zeal and intelligence of its members."

Proceedings of local interest.

The report on Foreign Correspondence is comprised in twenty-nine pages, and contains a notice of forty-one Grand ☐. Minnesota receives six pages, all of which consists of extracts from the address of Grand Master Nash.

M.: W.: Henry M. Teller, Grand Master, and R.: W.: Ed. C. Parmelee, Grand Secretary, were each re-elected.

DISTRICT OF COLUMBIA.

The fifty-ninth Annual Communication of the Grand ☐ of the District of Columbia, was held at Washington, November 2, 1869.

Nineteen ☐ represented; twenty-three on the roll.

In addition to the Proceedings had at the Annual Communication, the pamphlet before us contains those of several special, a resumed, and the semi-annual. From the address of the Grand Master at the latter, we quote the following, as it is a move in the right direction, and if followed by the proper action of the Grand ☐, will relieve it of much bitter feeling which has existed against it.

"There is a question which I now wish to bring to your notice, that seems to me to be of great importance, and one which demands and should receive a full consideration, and a final settlement at your hands. I allude to the question of our claim of jurisdiction over all candidates for the Degrees of Masonry in our ☐, irrespective of the residence of such applicants. This claim is broadly made in section 22 of article XX of our Grand ☐ Constitution.

"By assuming this position this Grand ☐ ignores what is recognized as a settled point of Masonic law, by, I believe, every other Grand ☐ in our country, viz.: that 'no ☐ can extend its geographical jurisdiction beyond the territorial limits of its own Grand ☐'; and even though there be Subordinate ☐ in other jurisdictions which in some cases fail to conform to this law, and Grand ☐ which neglect to notice its infringement on the part of their subordinates, yet our Grand ☐ alone refuses to recognize it as possessing any binding force upon its subordinates.

"I am aware that in taking this stand we violate no 'ancient landmarks.' And it may be urged that so long as we keep within *their* requirements, we have a *right* to legislate in regard to all such matters as we see fit; and that no other Grand ☐, nor all other Grand ☐ combined, shall dictate to us the course to be pursued in regard to any candidate who petitions for the Degrees of Masonry within our jurisdiction.

"But granting that we have, as an independent Grand ☐, this abstract right, is it well for us to exercise it, when, as in this case, it places us in a position antagonistic to all our sister Grand ☐? Is it well to persist in sanctioning a course upon the part of our Subordinate ☐ which has already produced hard feeling toward this Grand ☐ in many of its sister jurisdictions; has called forth their earnest remonstrances and fraternal protests, and is tending to isolate us from them, and to disturb the fraternal and harmonious intercourse which has heretofore existed between this and all other Grand ☐?

"By receding from the position we now hold in regard to applicants for the Degrees who reside in other jurisdictions, we give up no great principle. Nor would we in the least degree lower the dignity of this Grand ☐ by conform-

ing to what our brethren in all other Masonic jurisdictions believe to be necessary for the well being of the Fraternity generally.

"I earnestly hope that this Grand [] will amend that section of our Constitution to which I have alluded, so as to enforce in the Subordinate [] the recognition of a principle so universally accepted as proper and expedient, and thus give proof of our willingness to do anything in our power, consistent with justice and dignity, to preserve kindly and fraternal relations with all our brethren wheresoever dispersed.

"I would not have deemed it necessary to say so much upon this subject were it not for the fact that it has been brought to the notice of the Grand [] on several occasions, by our Committees on Foreign Correspondence, whose examination of the Proceedings of other Grand [] gives them the opportunity of learning the feeling which exists in regard to it. And these committees have, from time to time, recommended such action as might serve to remove all cause for complaint against this jurisdiction. But, so far, these recommendations have produced no favorable action on the part of this Grand [].

"At the Annual Communication of 1867, the Grand [] rejected an amendment proposing to strike out section 22 of article XX., and insert the following: 'Every [] is prohibited from initiating, passing, or raising any one not a citizen of this district without first obtaining the consent of the [] nearest his place of residence, under seal.'

"I believe the amendment would have been adopted, if, instead of the word 'citizen,' the words 'permanent resident' had been used.

"I entirely agree with M.: W.: Brother B. B. French, who says: 'This is a peculiar jurisdiction, it being one where even natives, who have lived from infancy to old age, without, perhaps, leaving the District, have, so far as the national elective franchise is concerned, been disfranchised; and persons who have come into the District from States where they have been accustomed to exercise that franchise, although actual residents here in every sense of that word, have sought, while here, to so far keep aloof from active participation in matters relating to this city as not to lose the right of voting in the States from whence they came; and some have gone so far as to raise the question, whether persons who have actually resided here for years under the foregoing described circumstances, were residents sufficiently to justify the [] here in admitting them as candidates for the honors of Masonry.

"My opinion in regard to this question is, that every man who is otherwise a proper candidate, who comes into this Masonic jurisdiction with the intention of becoming a resident here, may properly petition to the [] here, and, if found worthy, be legally admitted here. It is not requisite that a man shall vote or pay taxes here, but he must be *permanently here*."

"If, in its wisdom, this Grand [] should see fit to amend its Constitution, so as to prohibit the Subordinate [] within its jurisdiction from initiating, passing, or raising any one not a *permanent resident* of the District, without the consent of the [] nearest to the place of residence of the applicant, under seal, it would, in my opinion, not only settle a vexed question and restore harmony of feeling between other jurisdictions and our own, but would subserve the best interests of the Craft here and elsewhere."

At the Annual Communication, the following amendment to the Constitution was proposed, which lies over one year :

"Every [] is prohibited from initiating any one not a resident of this District for a period of twelve months, without first having received the consent of the [] nearest his place of residence, *under seal*."

The Proceedings of the Grand [] were of local interest.

P.: G.: M.: Stansbery presented the report on Foreign Correspondence, in which are reviewed the Proceedings of twenty-nine American and fourteen foreign Grand []. Minnesota was not noticed. We copy his remarks relative to the report of Bro. Worth, of Maryland, and Brother Drummond's comments thereon :

"Bro. Wroth has not taken the opportunity to express many opinions of his own at any length, and therefore we find little to quote from his report; but we think he acts upon a correct theory of the functions of the Committee on Correspondence, which is, to present a comprehensive view of the state of Masonry throughout the world, by quoting or condensing the proceedings of the Grand Lodges, making few comments, and those of an explanatory character. We think the reports have too often been made the means of stirring up strife, by securing for the irresponsible and injudicious utterances of private individuals the *quasi* endorsement of the Grand Lodges. The fact is, that these reports are too voluminous to be read in Grand Lodge, and they are usually laid on the table, and ordered to be printed with the proceedings, without revision or alteration. As long as they are confined to the recording of facts, no evil can result from this practice; but when they are made the vehicles of individual vanity, prejudice, and vindictiveness, the necessity for revision becomes imperative."

"The practice first adopted in Maine, and now in many Grand Lodges, of submitting this report, in print, at the commencement of the session, obviates one objection of Bro. S. Reports embracing merely abstracts without question or comment, seem to endorse the proceedings, right or wrong. We believe that the discussions of Masonic principles, polity, jurisprudence, &c., through these reports, do much towards establishing what is right and correcting what is wrong."

The following is the conclusion of his report :

"The questions which now agitate the minds of Committees on Correspondence, are such minor ones as the physical qualifications of candidates for initiation and advancement; the causes and remedies of non-affiliation; the propriety of keys and ciphers; the status of lady Masonry; Masonic life insurance; the propriety of Masonic bodies being incorporated; Masonic educational institutions; the advisability of a national Masonic congress and a national Grand Lodge; the relations of Masons to the civil government; the negro question; Masonic processions, jewelry, and advertising; and a national Masonic university. When we remember the character of the issues which, not many years since, divided the Order, and the spirit in which they were discussed, we may well congratulate ourselves on the milder subjects of discussion that now present themselves, and the improved tone in which the debate is carried on. The tendency to uniformity of opinion is every year becoming more marked, and to this end the Committees on Correspondence have in a great measure contributed, notwithstanding the acrimony with which their views are occasionally expressed. The reasoning remains and has its effect, when the wounds caused by sharp writing have long been healed. The return to the old fraternal feeling between brethren estranged by war and the non-intercourse which ensued upon it, is very marked in all quarters, and more particularly at the South. No utterances are more conciliatory, more truly Masonic in spirit, than those which come to us from most of the southern jurisdictions. Who can estimate the result, if the three hundred thousand Masons of this country were to unite in using all their influence, inside and outside of their []s, to bring about a restoration of good feeling? It is the appropriate and worthy work of American Masonry."

M. W. R. B. Donaldson, Grand Master, and R. W. Noble D. Larmer, Grand Secretary, were each re-elected.

DELAWARE.

The sixty-fourth Annual Communication of the Grand Lodge of Delaware, was held at Wilmington, June 27, 1870.

Seventeen [] represented. Twenty-four on the roll.

Two dispensations for new [] issued during the year.

We give the conclusion of the Grand Master's address, read by the Grand Secretary :

"There has been nothing of special interest transpired in our [] working under the jurisdiction of this Grand [], since our last Annual Communication. They are steadily increasing in membership, and—as far as can be expected—of good material."

The Grand Master did not pay much attention to Ancient Regulations in the following decision, relative to the eligibility of the Deputy Grand Master :

"There being a question raised as to the eligibility of W. F. Godwin, he not being a Master of a [], the Grand Master decided that he being G. S. D., made him a member of the Grand [], and consequently he was eligible."

Transactions of local interest.

The receipt of Proceedings of forty-four Grand [] is acknowledged by the Grand Secretary.

The following is the report of

"The Committee of Correspondence—not being able to complete their Report in time for the present Communication, but expect to furnish it in a short time, request of you permission to have said report printed.

"Being simply a review of the Proceedings of our sister Grand [], and as such report always contains very much of interest to the Craft, your Committee offer the above suggestion for your consideration."

M. W. J. C. McCabe was elected Grand Master, and R. W. J. P. Almond re-elected Grand Secretary.

FLORIDA.

The fortieth Annual Communication of the Grand [] of Florida, was held in Jacksonville, January 12, 13, and 14, 1870.

Four of the seven elective Grand Officers present. Absence of the Grand Master was caused by death in his family.

Twenty-nine [] represented ; fifty-nine on the roll. One of the District Deputies reported :

"I am sorry to have to report the following singular case, and ask for a decision of the Grand [] thereon. In 1866, Brother B. F. Elliott was initiated, passed, and raised in this [], while an enlisted man of the U. S. Marine Corps in garrison at this station, and was known as Brother Elliott until within a year ago, when, as he was about to be married, he announced himself as Mr. C. B. Stewart. When questioned in regard to the matter, he states that for sundry good and sufficient reasons, to him best known, he assumed the name of Elliott, with which to enlist as above stated, and that at the time he was initiated, passed, and raised, he was still obliged to bear his assumed name. Nothing was known of this at the time he was a petitioner to this [], so that I can not see that Naval [] is to blame."

The Committee on Masonic Jurisprudence reported the following resolution in this case, which was adopted :

"Resolved, That Naval [] No. 24, be instructed to cause charges to be preferred against the brother, and try him in the usual Masonic manner."

The Grand [] by resolution adopted the representative system.

Appropriate resolutions were adopted, and a memorial page in the Proceedings ordered in memory of P.: G.: M.: Thomas Y. Henry, a grandson of Patrick Henry.

The report on Foreign Correspondence, presented by the Grand Secretary, contains a review of the Proceedings of thirty-nine G.:
□. He acknowledges the receipt of our reprint, and says:

"We have had time to give this book but a mere glance, and find that it contains a bulk of intellectual Masonry, whose base is larger than that Territory itself, and towering like a high mountain in majestic splendor. Among other things it contains a history of several attempts to concentrate Masonic authority in the United States."

And then quotes from our address to the Grand □ in 1858, relative to a Masonic Congress, and says:

"We should like to see a General Grand '□' established, not 'Congress.' we like Masonic names for Masonic purposes."

We very much fear that neither Brother Dawkins nor the writer, will live to see such hopes gratified. So long as the wide-spread dissatisfaction with the existing Grand Bodies continues, all efforts to create a new one—no matter what the title—will be useless.

Quoting the resolution adopted by this Grand □ relative to non-affiliates, he says:

"That's casting a stigma upon, and 'attempting' to punish the poor, and for the most part lukewarm, fellows, for what the Fraternity has allowed them to do with impunity. We think that a question of competent jurisdiction may properly arise, and that the proper remedy for the evil rests upon the principle of dimitting. In granting a dimit the □, by express terms therein contained, should reserve original jurisdiction, and consequent affiliating financial duties, until notified of affiliation elsewhere. The factories will then turn out a different, and, we think, better article."

Of our Grand Master's address, he says:

"The address of Grand Master Nash is a model document of Masonic purity and learning. We have not space for it all, and must, therefore, only give you a little 'gimble out' sample."

Thanks for complimentary notice of our report of last year.

M.: W.: Samuel Pasco was elected Grand Master, and R.: W.: D. C. Dawkins, re-elected Grand Secretary.

GEORGIA.

The Grand □ of Georgia dates its organization in the year 1735. An Annual Communication was held at Macon, October 26, 1869.

Two hundred and ten □ represented; two hundred and sixty-eight on the roll. Three dispensations for new □ issued during the year.

The Grand Master made a lengthy address replete with wholesome admonitions. We present a few extracts:

"We boast of the excellence and glory of Freemasonry, and not without reason, so far as its admirable tenets and principles are concerned. But princi-

ple is a dead letter, if not reduced to practice. Our strength lies in unity; but we must not forget it is in unity of practice, as well as of principle, that strength lies. Individually, my brethren, in our own lives, must we set forth and exemplify its excellence and its glory, if we would have Freemasonry to retain its time honored reputation. 'Tis the individual count added to count that makes the aggregate; and the all-seeing Overseer of the spiritual building on which we work, misses not one of us. As 'day unto day uttereth speech, and night unto night showeth knowledge,' so should the Freemason, day by day, add unto his beadstring of good works which is to go up 'for a memorial before God.'

"There is an apathy among the Craft much to be deplored. Our trouble is, we make too many members of [□], and too few Masons. Complaint of this evil comes up from all jurisdictions. We have heard it in the past, it assails our ears in the present. It assumes all shapes. In one direction we hear the warning that Masonry is getting to be too popular; in another that [□] are being too much and too fast multiplied, and that too many of them think more of the fees for Degrees than of the good of Masonry; in another, that the salutary use of the ballot is neglected. All these are but different modes of stating the same complaint—we make too many members of [□], and too few Masons. The most common, as it is the first and most obvious remedy proposed for [this evil, is a more unsparing use of the black ball. I have no objection to this. To a great extent it is the palladium of the Institution, and I would advise, encourage, and enforce, if I could, at all times its judicious use. But I am not sure that it is the only remedy. The skillful physician, when he undertakes the treatment of disease, endeavors first to ascertain its cause. Remove that, and its effect, the disease, disappears with it. I fear the cause of this evil lies much in our own negligent work on the material accepted. To take a candidate and pass him hurriedly through the ceremonies of the Degrees, with the bare recital of the ritual lectures, and too often with a modicum only of these, will serve to make a member of a [□], but can hardly be expected to make a Mason. You place in his hands a key to a lock of most intricate contrivance and many wards, and you fail to instruct him in the use of the key. What marvel that he never opens the door? The open sesame has never been imparted to him. Something more than this is required. You must enlighten him on the principles of Masonry—its great moral beauty and final saving object. It will not do to say, oh, he is already prepared in his heart, for that heart, if you confine it to barren pasturage, will soon fall into leanness, and at length die out. No, you must clothe the body of Masonry with its garments of beauty; you must make it inviting to the eye, and refreshing to the soul. This can not be done by unaided human genius. Genius may array it in the most graceful or the most gorgeous habiliments, but without the light from within their hues will remain leaden and dull. And that light must be caught from the source opened in our first great light itself. The rays of divinity must shine in, and out of, and over it, or it will be darkness and not light."

Of the so-called "side Degrees," he says:

"I have been sometimes consulted as to what are called side degrees. I have invariably cautioned the brethren, that my opinions as to these are not to be received as official, as this Grand [□] most probably knows them not. I agree most heartily with the Grand [□] in utterly ignoring these wretched excrescences. Besides the covert deception they put on the unwary, who take them many times as part and parcel of Freemasonry, they tend to loosen and impair that sacred regard for our obligations, which should ever characterize the true Mason. These obligations are ample of themselves for all wholesome purposes, and to increase and multiply them in endless forms of illegitimate ceremonies, can only serve to weaken their sanctity in the eye and heart of the Craftsman, and finally destroy his respect for all obligation. And I would apply these remarks to the whole batch of them, androgynous and others. They are all obnoxious to the same objection. The true Craftsman will find food enough for both mind and heart in the lawful fields of pure Freemasonry."

Among his decisions we find the following:

"A petition once read gives the [□] the right to the material presented

against all others. A petitioner petitioning another ☐; pending his petition in one, is guilty of fraud, and deserves rejection at the hands of both. A ☐ knowingly receiving and acting on the second petition in such case, acts in bad faith and against the law, and is liable to censure, or, in an extreme case, to suspension of charter. But if it do so through ignorance, it should, if required, pay the fees to the ☐ first petitioned.

"Masonry does not require an impossibility, nor should a brother be deprived of his privileges through default of others. Therefore, if an applicant for affiliation failing to produce a dimit from the ☐ of which he was last a member, because of its extinction, has used all diligence to supply the defect by obtaining the Grand Secretary's certificate, and that officer neglects or is unable to furnish it, he may be affiliated on proof of worthiness, after strict trial and due examination.

"A Mason once a member of a ☐, can become unaffiliate only by dimit, or being dropped from the rolls, or excluded from membership for non-payment of dues. He may hold his membership wherever he chooses, in another State, or in a foreign country; and so long as he is recognized, and continues a member of his ☐ in that State or country, he remains an affiliated Mason, though *residing here*, and is not subject to the provision of the Constitution."

He notices the death of R.: W.: Simri Rose, who was for twenty-four years Grand Secretary, and of R.: W.: G. L. Barry, P.: D.: G.: M.:.

The transactions were of local interest.

R.: W.: J. Emmett Blackshear, the Grand Secretary appointed in place of Bro. Rose, deceased, presented the report on Foreign Correspondence, comprising one hundred and twelve pages, containing a review of the Proceedings of thirty-nine American Grand ☐ and one Foreign. Minnesota receives a lengthy notice. Thank you, Bro. Blackshear, for the compliment paid to our report, and also for a copy of the Foreign Correspondence Committee's report of Georgia.

We can only present from it the following :

"THEY REST FROM THEIR LABORS."

THEY REST FROM THEIR LABORS.—How sweet their repose,
How gently they sleep after life's peaceful close;
No cares to molest them—to mar the delight
Of their slumbers; their dreams are all joyous and bright.
Ah! laborer ne'er from the toils of the day,
Yet rested as calmly, as sweetly as they.

THEY REST FROM THEIR LABORS.—Well skilled in our art
Each true to his duties, performed well his part.
In the quarries without, or our sacred retreat,
No design left unfinished, no stone incomplete.
Their toils are now ended—from earth they have passed,
Yet bright were their working tools kept to the last.

THEY REST FROM THEIR LABORS.—Their wages are due,
Their work by the Grand Master's test is found true—
True to the Plumb-Line of justice and right,
To the Level, on which all good Masons unite,
To the Square of morality, virtue and love,
And their wages are paid in the Temple above.

THEY REST FROM THEIR LABORS.—Farewell for a time!
Through the last ceremonials, solemn, sublime,
Of that HIGHER DEGREE, ye have now passed before;
We too must soon follow—must pass through the door
Of Death, into scenes most enchantingly bright,
To the throne of Jehovah, whose presence is Light.

O then may we all be permitted at last,
When prepared, we the Grand Tyler Death shall have past,
To join in the rites of the Grand Lodge above,
Whose Degrees are the essence, perfection of Love;
With archangel to unite in thanksgiving and praise,
To the Holiest of Holies—the Ancient of Days.

In conclusion he says:

“Freemasonry is indeed ‘a beautiful system of morality,’ presenting as its motto the golden rule, ‘Whatsoever ye would that men should do unto you, that do ye also unto them.’ When this injunction is literally obeyed by the brotherhood at large, then will have been accomplished the noble purpose for which the Institution was designed. Then will Freemasonry—deprived of the sickly hue of empty professions and broken faith—stand forth in the bloom of healthful vigor, pouring into the bosoms of the bereaved her bountiful streams of sympathy and love. Then will Charity, unrestrained, perform her God-like mission. Then will indeed be dried the widow’s tears, hushed the orphan’s wail, and the cry of distress from the suffering poor be heard no more in the land.”

God speed the day when every brother’s
Faith shall by his works be shown;
When each, in truth, shall every other’s
Interest cherish as his own.
Then will the olden, fond ideal—
The cherished dream of prophets sage,
Become a bright elysium real;
Then for the chosen Sons of Light,
On earth will bloom an Eden bright,
Aye! then will come THE GOLDEN AGE.”

M.: W.: Samuel Lawrence, Grand Master, re-elected, and R.: W.: J. E. Blackshear was elected Grand Secretary; his report gives evidence that he will be an efficient one.

INDIANA.

The fifty-third Annual Communication of the Grand □ of Indiana was held at Indianapolis, May 24th, 25th and 26th, 1870.

Three hundred and ninety-two □ represented. Four hundred and five on the roll.

Seventeen dispensations for new □ were issued during the year.

The address of the Grand Master is of local interest.

In Indiana they have a joint Committee on Charters, Dispensations and Grievances. This committee holds its session at the Grand Secretary’s office, some days before the meeting of the Grand □. The By-Laws of □, and all changes or proposed amendments, are submitted to this committee. An examination of their report discloses the fact that even in the oldest □ in the State,

errors are committed for a want of knowledge of the provisions of the Constitution. If the oldest [] in an old State like Indiana, incorporate violations of the Constitution in their By-Laws, is it reasonable to suppose that our [] are exempt? We would respectfully recommend a committee on the part of this Grand [], whose duty it should be to examine and report upon the By-Laws of each of its Subordinates.

The committee reported the following singular case :

“LAUREL LODGE, NO. 29.

“From the address of the M.: W.: Grand Master, as well as from the papers presented to us, in the matter of complaint against the W.: Master of this [], we learn that at a Stated Communication of the [], held on the 17th day of April, 1870, a ballot was had on a petition for initiation, when two negative votes appearing, the W.: Master, in violation of the laws of the Grand [], ordered a second ballot to be had. On the second ballot, there still appearing two negative votes, the W.: Master proceeded to close the [], and the members dispersed, about one-half of those present returning to their homes. The others, with the W.: Master and Secretary then returned, opened the [], took a third ballot, declared the candidate elected, and then proceeded to initiate him in this irregular manner; and then after his initiation, proceeded to spread the ballot again, and declared him elected to the second degree of Masonry.

“With such a statement of facts before us, we might rationally begin to have some doubts as to whether we are really living in a civilized age, where the sacredness of obligations are revered, or whether we may not yet be living in the barbarous ages of the past, where might alone was considered right.

“That there is found within the jurisdiction of this Grand [], a Mason who has so little regard for his obligations to not only stand to and abide by, but also to support and maintain the laws, rules and regulations of the Order, as to so wantonly violate them, as the W.: Master of Laurel [] No. 29 has done in the case now before us, may well challenge the degree of civilization we claim to have arrived at.

“The only excuse offered for such outrageous conduct upon the part of the W.: Master, is that he knew *he* was violating his obligations, as well as the laws of the Grand [], yet he could see no other way by which the applicant could be made a Mason.

“We are much pleased to learn that the M.: W.: Grand Master has exercised his authority by promptly removing him from his office, and we trust it will be long before any one who has so little regard for the obligations resting upon him, will again be placed in a position where he can so wantonly violate the rules of the Order, and inflict upon the body of Masonry such an outrage.

“We therefore recommend that the action of the M.: W.: Grand Master, in removing Brother Israel Burris from the office of W.: Master of Laurel [], No. 29, be, and the same is hereby approved, and further, that it is his duty to speedily put the said Burris upon trial before his [], upon proper charges and specifications, for his grossly unmasonic conduct, that the penalty justly due the moral turpitude may be meted out to him.”

We notice from the report of the committee that in the jurisdiction of Indiana it only required a majority vote of the members present in a Subordinate [] to expell a brother. There may be, but, as far as our knowledge extends, no other Grand [] allows such procedure. We had supposed that it required at least a two-third vote. In the instance before us the vote stood twenty-two for expulsion, and eighteen against.

In another case the committee say :

"We are of opinion that no subordinate ☐ has the right to impugn or call in question the action of the M.: W.: G.: M.:, or any authority duly appointed by him under the Laws and General Regulations of this Grand ☐.

Sound law, but often forgotten in practice.

Brother John Caven presented a report on the trouble between the Grand ☐ of Louisiana, and the Grand Orient of France ; our Grand ☐ took action on this matter at its last Communication, but as this report contains much historical information, we present portions of it :

"Your committee on Foreign Correspondence, to whom was referred so much of the Worshipful Grand Master's address as relates to the trouble between the Grand ☐ of Louisiana and the Grand Orient of France, growing out of a recognition by the latter body of a spurious Supreme Council conferring the Symbolic Degrees of Masonry within the jurisdiction of the Grand ☐ of Louisiana, have had the same under consideration, and now respectfully report that :

"In France exist two distinct Grand Masonic bodies, the 'Grand Orient,' and the 'Supreme Council,' both practicing the A.: and A.: S.: Rite, from E.: A.: to Thirty-third, inclusive, and both independently chartering Subordinate bodies, and both recognizing each other as legitimate, and both heretofore recognized by the Grand ☐ of F.: and A.: Masons, and by the Grand Orients of the A.: and A.: S.: Rite of the world.

"The first ☐ of York Rite Masons in Louisiana was formed in 1793, under a charter granted by the Grand ☐ of South Carolina. The second ☐ was established in 1794, working after the Scottish Rite, and chartered by the Grand ☐ of Marseilles, and conferred the Symbolic and Ineffable degrees.

"Other ☐ working after the York Rite were afterward chartered by the Grand ☐ of Pennsylvania and New York; Louisiana then being Masonic territory and belonging to a foreign Power, and ☐ seem to have been established without objection by any Grand ☐ that chose to grant a charter, but remaining politically under the French Government until 1800, and then under the French Government until 1803, when the French Government ceded it to the United States, and the American flag was first raised in New Orleans, December 20th, 1803.

"The various Subordinate ☐ of the York Rite, by their representatives, June 11, 1812, organized a Grand ☐ for the State of Louisiana.

"June 19th, 1813, a Consistory, Thirty-second Degree A.: and A.: S.: Rite, and working the Symbolic and Ineffable Degrees, was instituted at New Orleans, deriving charter from the Supreme Council, having its Grand East at New York, N. Y., and the previously organized Scottish Rites ☐ came under its jurisdiction.

"January 10th, 1833, the Grand ☐ of Louisiana proposed to the Grand Consistory that the Grand ☐ would constitute within its bosom a special chamber for the Symbolic Degrees of the A.: and A.: S.: Rite, on condition that the Consistory would divest itself of the right to confer the Symbolic Degrees, which proposition, on the 28th day of January, the Grand Consistory accepted, and a special chamber for the Scottish Rite was created in the bosom of the Grand ☐, and the Consistory ceased working in the Symbolic Degrees, and commencing at the Fourth Degree; and the Scottish Chamber thereafter chartered all the Symbolic ☐ for which petitions were presented, and the previously existing Subordinate Scottish Rite ☐ surrendered their charters to the Grand Consistory, and received new charters from the Scottish Symbolic Chamber of the Grand ☐.

"October 27, 1839, a Supreme Council of the A.: and A.: S.: Rite was established at New Orleans, by the Marquis de Santagelo, which Council was recognized by the Grand Orient of France, as was also the Grand ☐ of Louisiana, and the Grand Orient held Masonic correspondence with both.

"In 1850, a convention of the Symbolic [] of Louisiana was held, and a Constitution was adopted, providing that the Grand [] of Louisiana could thereafter establish no other [] than those of Free and Accepted Masons, professing exclusively the York Rite, and by a communication of March 5, 1850, so informed the Supreme Council of Louisiana.

"The A.: and A.: S.: Rite [] then returned their Charters to the Grand [], and the Supreme Council, by a decree of September 20, 1850, resumed authority over the Symbolic Degrees of the A.: and A.: S.: Rite, and issued new charters to the bodies left without a government by the action of the Grand [], and for a time the two organizations continued independently of each other to exercise jurisdiction over and charter Subordinate [] to confer the Symbolic Degrees.

"The Supreme Council A.: and A.: S.: Rite, for the southern jurisdiction of the United States, was established in 1801, having its Grand Orient at Charleston, and when Louisiana became a territory of the United States, in 1803, the Charleston Council claimed that jurisdiction accrued to her over the A.: and A.: Rite in Louisiana, and that the establishment of a Grand Consistory in 1813 by the New York Supreme Council, was illegal and void, and hence refused to recognize it.

"The two bodies, however, desiring to secure harmony and unity, and terminate the conflict by a concordat between them of February 6th and 17th, 1855, the Louisiana Supreme Council 'by the voluntary act of its members, ceased forever to exist, and all the rights and prerogatives heretofore assumed by the said Supreme Council were thereby surrendered in perpetuity to the Supreme Council sitting at Charleston,' and the articles of Union were signed by the Grand Commander, Lieutenant Commanders, and Secretaries General of the two Councils.

"Some members, however, of the Louisiana Council, refused to recognize the validity of the foregoing concordat of union, and held a meeting, and on October 7th, 1856, protested against the same, and declared the Louisiana Supreme Council still in existence; and at a special meeting, April 22, 1857, elected new officers, and James Foulhousie was elected Grand Commander, he having been created an Inspector General 33d by the Grand Orient of France, September 27, 1845.

The Charleston Supreme Council, March, 20, 1858, declared the Council organized by Foulhousie, to be spurious, and expelled him from the Order.

"The Grand Orient of France, June 7, 1858, addressed a communication to the Charleston Supreme Council, declaring that the Concordat of Union between the Councils of Charleston and Louisiana was regular, and that the Grand Orient of France acquiesced implicitly in the same, and also a communication of date June 1, 1858, in which it is declared, that the Grand Orient of France recognizes the authority of the Charleston Supreme Council most explicitly and to the fullest extent, and on the 4th of August, 1858, the Grand Orient transmitted to Illustrious Brother Foulhousie, copies of the above named decretals, and accompanied by the following communication."

We omit the communication.

"This communication was replied to with insults, whereupon the Grand Orient, at a Convocation held February 4, 1859, after reciting that the various decrees and balustres in the premises had been examined, the Grand Orient proceeded to decree that Brother Foulhousie by "the conduct in which he persists, constitutes a flagrant violation of his engagements towards the Grand Orient, and a forfeiture of honor, and with unanimity decide,

"First. That the name of James Foulhousie is for the present, and for all time, erased from the Book of Gold.

"Second. That the Patent of G. I. Gen. 33d Degree, conferred upon him by the Grand Orient of France, September 27, 1845, is null and of no effect.

"Third. That notice by official bulletin, of this decision, shall be given to all [] of this obedience, that they shall refuse admission to their temples of all Masons bearing titles emanating from the pretended power of which Mr. Foulhousie calls himself the Chief.

"Fourth. That communication of this decision shall be addressed by the

Grand Officer of Honor of the Order charged with the correspondence, etc., to all the Masonic powers of the globe, etc.'

"This Louisiana Supreme Council was denounced as spurious by the Grand ☐ of Louisiana, and by both the Supreme Councils for the northern and southern jurisdiction, and its members were not recognized as Masons anywhere.

"The two Supreme Councils of the United States do not permit the Symbolic Degree to be conferred in A.: and A.: S.: Rite ☐ within the jurisdiction of a Grand ☐ of the York Rite, but require petitioners for the A.: and A.: Degrees to be Master Masons in good standing.

"Nevertheless, the Grand Orient of France, did, on the 5th day of November, 1868, in complete stultification of all its former action, recognize said pretended Louisiana Supreme Council, avowing reasons therefor as follows: 'Desirous of giving the said Supreme Council a token of our fraternal sympathy, and to encourage it as far as lies in our power, in the philanthropical course upon which it has entered by opening the doors of its temples to all men who may be deemed worthy of initiation, without regard to nationality, race, or color.'

Among the resolutions reported by the committee, and adopted by the Grand ☐, we select the first, second, and fifth.

"Resolved, That the Grand ☐ of Indiana recognizes the Grand ☐ of Louisiana as the only legal Masonic authority in the State of Louisiana, having jurisdiction over the symbolic Degrees of Freemasonry."

"Resolved, That a certain body pretending to be Masons, and styling themselves 'The Supreme Council of the A.: and A.: S.: Rite in and for the sovereign State of Louisiana,' is a spurious and clandestine body.

"Resolved, That we recognize the cause of the G.: ☐ of Louisiana as our cause and the cause of the Masonic world, and that the jurisdiction of the Grand ☐ of Louisiana must be imperatively upheld, and that all Masonic intercourse with the Grand Orient of France is hereby dissolved, and all ☐ and Masons under this obedience are hereby forbidden to receive as visitors or hold Masonic intercourse with any Mason owing allegiance to said Grand Orient of France, or any Masonic body under its jurisdiction."

Brother Caven, from the same committee, made the most elaborate report we have yet seen on the question of the legality of the Grand ☐ of Quebec, and we shall use his report when we reach the Proceedings of that body.

For a number of years past the Proceedings of the various Grand ☐ received by the Grand ☐ of Indiana, have been referred to the Grand Master, expecting of him to perform the duties of a committee on Foreign Correspondence, and incorporate the report in his address, that is now changed and a committee has been appointed from whom we shall doubtless hear at the next communication.

M.: W.: Martin W. Rice, Grand Master, and R.: W.: John M. Bramwell, Grand Secretary, were each re-elected.

ILLINOIS.

The twenty-ninth Annual Communication of the Grand ☐ of Illinois, was held at Springfield, October 5th, 6th, and 7th, 1869.

Four hundred and fifty-seven ☐ represented; six hundred and eight on the roll.

Twenty three dispensations for new ☐ were issued during the year.

The address of the Grand Master is a lengthy document, mainly devoted to local matters, and well sustains the Grand Master Reynolds's reputation as an indefatigable worker. He reviews the condition of the Craft in the jurisdiction with great minuteness, and his suggestions are all practical and to the point.

We present a few extracts from the address:

"The matters of mendicity and imposture have assumed alarming proportions, and demand a sturdy resistance, and stringent measures to prevent them.

"I would therefore recommend that all worshipful and all acting Masters, be required to enforce the 7th and 15th charges to a Master elect, according to their literal meaning, and that no contribution in money be given to persons representing themselves as Masons, by either ☐ or brethren, unless they hold a certificate of membership of recent date from the ☐ in which they are members, or upon other indisputable evidence outside from the test and examination.

"Enough money has been filched from our ☐ and brethren within the last five years to buy farms and homes for our poor, to build seminaries and endow them for the education of our destitute orphan children.

"This recommendation may seem to be harsh, perhaps it is, but the emergency is great, and honesty and charity demand that these pests in society be driven from our borders.

* * * * *

"It is also highly proper to contribute liberally to the relief of indigent Masons, their widows, and orphans; to extend relief cheerfully and promptly to communities oppressed by general calamity of famine, but the practice of asking assistance, in a general way, from ☐ or brethren to build or furnish halls in other States, or to grant general relief to brethren who have suffered business reverses by misfortune or casualty, is not commendable, and should be discountenanced. I would therefore recommend that a regulation be made that no application for general relief shall be entertained by ☐, except in cases of urgent necessity, without the consent of the Grand ☐ or the Grand Master. The papers on this subject are also referred to the general committee."

The proper committee reported in accordance with this, and the Grand ☐ endorsed the report.

Of gift enterprises, he truly says:

"Gift enterprises of the very best character have no good traits to recommend them. However fairly and honorably they may be conducted, they are schemes of chance, and are seductive temptations to invest money where there is not one reasonable prospect in fifty of an equitable return. Masonry is a system of morality, and never lends its aid to immoral speculations or demoralizing transactions. Hence, any attempt to give popularity or strength to gift enterprises by appeals to Masons or Masonic societies, or by reference to them in their Masonic character, is entirely wrong, and should be positively forbidden, and any violation of such regulation should be followed by expulsion."

The Grand ☐ endorsed the views of the Grand Master by the adoption of the following:

"Resolved, That this Grand ☐ views with abhorrence, any attempt on the part of ☐, or members of ☐, to give the aid of Masonry in organized or individual form, to any lottery or gift enterprise; and that it will sustain any ☐ in any reasonable punishment inflicted upon its members for such an offence.

On the question of Grand ☐ sovereignty, M. W. Bro. Reynolds thus tersely and squarely states the true idea:

"Much discussion has been had in regard to the admission to visit our [] of sundry persons belonging to spurious bodies claiming to be Masonic, and likewise claiming co-ordinate jurisdiction with the Grand [] in this country. The greater contains the less, and the whole question, without regard to race or color, is at once settled by the positive and well-established law in the United States that but one Grand [] can rightfully exist in any State, territory or district, and that such Grand [] is so far sovereign that no [] can exist within its jurisdiction without its express warrant, and that all expulsions or suspensions by its subordinates, are expulsions and suspensions in every grade of Masonry. If we desire to preserve the principles of Masonry pure and uncontaminated, Grand [] sovereignty must be defended and preserved at any cost and sacrifice."

On this subject the following was adopted:

"Resolved, That this Grand [] hereby interdict all recognition of all persons claiming to hail from [] within the bonds of the United States, or of British America, unless said [] are directly subordinate to the Grand [] in correspondence with this Grand Body, in the State, Territory, dominion or district from whence they hail."

From his decisions, confirmed by the Grand Lodge, we select the following:

"An applicant for the honors of Masonry, petitions for membership as well as for the Degrees, and when raised to the third Degree, he is a member of the [] which elected him. Signing the By-Laws is an important act of identity, but is not indispensable to membership."

Suppose the book containing the By-Laws and signatures were not in the [] room on the evening of a raising, must the brother be deprived of the rights of membership by the fault of the Secretary? We have known very many instances where the newly raised brother has approached the Secretary's desk to sign the By-Laws, and has been told by that officer that the book was not present, some other time would do just as well.

We hold that the *intention*, in such instances, was equivalent to the act, and that the brother from that time forward was entitled to all the privileges of membership.

We endorse M. W. Bro. Reynolds' decision.

Of this decision the Oregon Committee says:

"We differ. If there were but seven Masons acting as a [], and not one of them had signed a By-Law, what would constitute membership? What would bind them? Are not articles of agreement necessary in such cases? A charter empowers them to act when they get together; but what is to bring them together and regulate them when collected into a body? Can a brother be tried for violating a By-Law never signed by him? No person is bound by a By-Law until he signs it, or adopts it in some binding form."

Has not a M. M. adopted the By-Laws in a "binding form," or are not obligations regarded as binding in Oregon?

"Every candidate for initiation must have the limbs, members and senses that a man ought to have. The fixed and unchangeable landmarks of Masonry regard neither the manner, time, place or cause of dismemberment, disfigurement, mutilation or disability. The *fact* alone, like the law, is to govern a Mason."

"Objection by a member of [] A. to the initiation or advancement of a can-

didate in ☐ B. is not imperative, but is entitled to full consideration, and even delay, when necessary to a dispassionate examination."

Exactly. Reasons given should have equal weight with an unknown black-ball.

The following was adopted :

"Resolved, That our German brethren are entitled to an overseer, or lecturer of their ☐, who can speak fluently and understand their language, as a matter of justice, demanded alike by their numbers and the interests of this Grand ☐.

This Grand ☐ has an elective officer styled "Grand Orator;" we find in the Proceedings a very eloquent address by that officer, Bro. Robbins.

By an amendment to its By-Laws the Grand ☐ is removed from Springfield and located in Chicago.

The Grand ☐ devoted *half an hour* to hearing an address of Mrs. ———, in behalf of "the claims of the Mississippi Orphans' Home." The collections amounted to \$111.65.

In our report of 1869, we quoted secs. 81 and 82 of the By-Laws of the Grand ☐ of Illinois; a proposition had been made to repeal the sections; the committee reported against, and the vote stood 858 to 242, in support of the committee. In 1868 the proposition was again made; in 1869 the vote stood for repeal, 263; against, 529; the amendment was again renewed for action in 1870.

A Montana committee some years since advanced the dogma that whenever a G. . ☐ declared parties ineligible to receive the Degrees of Masonry, by reason of politics, religion, nationality, race or color, then to such parties the territory or jurisdiction was vacant, and consequently the organization of ☐ for the benefit of such parties could not be deemed clandestine. If that dogma is correct, how can certain associations in Illinois be pronounced clandestine in view of sections 81 and 82, and the resolution above quoted adopted at the session of 1869.

Last year the Grand ☐ reversed the judgment of acquittal by a ☐, revoked its charter, and sent the case to another ☐ for trial. The latter acquitted the accused, and at the next session the Grand ☐ expelled the accused.

We believe that the Grand ☐ should have acted the previous year instead of sending the case to another ☐.

What is the difference between the Grand ☐ expelling a party or ordering it to be done by a Subordinate?

This case has some significance in this State—if Masons listen to reason instead of prejudice.

An admirable report on Foreign Correspondence was presented by Brother Joseph Robbins. The Proceedings of thirty-nine Amer-

ican, and eight foreign Grand  are reviewed. Minnesota receives a lengthy notice.

Of Brother McMasters' address he says :

"The orator evidently considers the traditions of the Fraternity the most reliable testimony as to its origin. He fixes it definitely at the building of the temple. We don't propose to discuss the question, but we hope the day has gone by when so-called 'Lights' in Masonry are to gravely agree that it is of antediluvian age. Hereafter we hope that even Enoch will be allowed to rest in peace."

We are one of those who believe that the ceremonies, &c., are not all that is in Masonry. We flatter ourselves that we long since demonstrated that many of the ceremonies, and symbols, and the *legend*, used in what is now termed Masonry, were in use thousands of years before the building of Solomon's Temple—used in secret associations, and to teach the same dogmas.

The immortality of the soul is an enigma in the Old Testament only understood by aid of the New ; but it was taught long before the time of Moses by the use of the same, or a similar, symbol to that used by Masons.

So, too, of other dogmas, now almost universally believed by man, first publicly taught with the "new law," were, way back in the pre-historic period, taught by the same ceremonies and symbols now made use of by Masons for the same purposes. While the legend itself can be legitimately traced to a period long anterior to that in which Abraham left "Ur of the Chaldees," we don't exactly see why those who have studied Masonry as a science, who have compared its ceremonies with those practiced in secret associations thousands of years ago ; who have traced its symbols through the dim vista of the past and have given to the world some of the results of their investigations, should be stigmatized with the term "so called 'lights' in Masonry."

But such is human nature, and even Masons can not rise above its idiosyncracies.

Of the address of Grand Master Nash, he says :

"It shows that while its author has a poetical temperament he can grasp the details of business with a firm hand."

To his question, "Will Brother Pierson tell us whether it is held in Minnesota that a Past Master being present, a  may be lawfully opened in the absence of the Master and Wardens?" we answer, *no*, most assuredly not.

The resolution recognizing the Grand  of Nova Scotia, *was adopted* ; so also with the others alluded to, notwithstanding the fact does not so appear in the printed Proceedings.

Commenting on our report of 1869, he says :

"To 'new fangled rites,' and the familiarity of too many Masons with their printed rituals, and not to a praiseworthy desire for uniformity, is the prevailing laxity of sentiment on the subject of keys and cyphers to be attributed. How could it be otherwise when young Masons are taught that these illegitimate rites are 'higher Degrees'? Can it be wondered at that the example of 'high Masons' should have its effect upon those who have been taught to look up to them by those in exalted positions in Ancient Craft Masonry?"

Does Brother Robbins class the Royal Arch and Templar's system as "illegitimate rites"? as they certainly are "*new fangled*" the latest production of any of the rites that are cultivated to any extent. But we do not here propose to enter into a defence of the "higher Degrees"—we think we understand to what rite he alludes—suffice to say that some of them in *ceremonial* are *older* than the ceremonial as at present practiced in what he terms "Ancient Craft Masonry."

We believe in *uniformity* of *ceremonial*, but all experience has proved that where uniformity of *language* is assiduously sought after, other matters of more importance are lost sight of. Hours, days and weeks are spent in teaching the young Mason a precise set of words; he visits another jurisdiction, and is at least puzzled, if not rejected, which he is apt to be if the same preciseness has been inculcated as at home.

Pennsylvania, which has the oldest work on this continent, and which retains the work as first introduced in this country, has been obliged to appeal to her sister Grand [□], to permit her members to visit without exacting of them a knowledge of rituals which are not taught in that State, and yet there is no particular difference in the ceremonial. Again, what does the European Mason know of our rituals?

We are not opposed to rituals, but where so much stress is laid on precise uniformity of *language*, the young Masonic mind is apt to be misled to believe that that which he has learned is the only genuine Masonry, and acts accordingly. We are perfectly aware that we are not on the *popular* side on this question, but our opinions are the result of much study and *some* experience, and we can not forego them, until convinced of error.

Will Brother Robbins please inform us what is "legitimate Masonry"? We have always supposed that that was "legitimate Masonry," and those were legitimate Masonic Degrees which inculcated man's duty to his Creator, his country, his neighbor, and to himself. That true Freemasonry sought to develop the intellect, to expand the mind, to elevate the standard of morality, to reform society, to eradicate vice, ignorance, error, superstition, and bigotry. Pledged to education, fraternity and toleration—its object, to increase the happiness of man on earth by making him wiser and bet-

ter. Any system which inculcates these and their kindred maxims, is "legitimate Masonry," whether the Degrees are called "higher" or lower, or whether their rituals are printed or not.

Thank you, Brother Robbins, for calling attention to an error in a former report; we did not notice the word "suspended," striking it out, our position is correctly stated.

In 1868 the Grand ☐ of California adopted the following:

"Resolved, That no ☐ in this jurisdiction shall bury with Masonic honors, any Mason who has committed suicide."

We quote Bro. Robbins' comments on the resolution:

"If we were to admit, which we do not, that a person of sound mind might take his own life, it would not change the undeniable fact that *many* suicides are insane. To deny such an one the rights of Masonic burial is of a piece with the cruel treatment of this unfortunate class in days—which we had hoped had gone by forever in all civilized countries—when they were supposed to be possessed of devils! That insanity is as truly a disease as small-pox, we supposed was well known to men of less intelligence than those composing the Grand ☐ of California. Surely, it would seem that the greater a brother's misfortune the more strongly we should be bound to him; and no merely physical disease can be such a misfortune as that which lays hold of the very centers of intelligence and affection, darkens the soul, and shuts out God himself."

New York has a provision,

"That a candidate from another jurisdiction must reside there one year before initiation, unless consent be obtained from the authorities at his last place of residence."

Brother Robbins takes exception,

"On the ground that territorial jurisdiction ceases absolutely on a *bona fide* removal."

In reply the New York committee say:

"To adopt this view of the case would be to set the whole matter back to the confusion existing before the adoption of the twelve months rule.

"An Illinois man, believing that his petition would stand no chance at home, has only to make a *bona fide* removal across the line, secure the Degrees, and then move back.

"As an abstract question of law, it is to be admitted that actual removal from a given territory vacates the residence, but, to prevent all cause of complaint, we make it take a year to acquire a residence among us. We provide, however, that this may be shortened by the consent of the only parties likely to have any interest in the matter, or to complain of invasion; that is, the ☐ nearest the last place of residence of the candidate."

One further extract, and we reluctantly leave Illinois. Relative to reports of committees on addresses of Grand Masters, he says:

"We have seen reports from such committees—indeed, we confess to having had a hand in the preparation of such a report, when we were younger than we are now—that were little less than essays on jurisprudence, finance, grievance, the ritual, and personal differences, all complete in one not very small volume. If such reports were harmless in every direction save in the expense of printing, it would be cruel to deprive their authors of this, perchance their only opportunity, of airing themselves before the Grand ☐, but they cover positive evil—that of legislation by indirection. This evil is a crying one in Masonry, and its opportunities ought to be circumscribed, not multiplied. The Grand Master makes many recommendations in the course of a long address, many more

than one committee can consider properly in the brief time allotted to them. 'Damn him at a venture,' said Charles Lamb of an utter stranger, whose virtues were under discussion. Much in the same way, these special committees, who have time simply to allude to the topics touched upon by the Grand Master, recommend that the recommendations be adopted. The report, in which this is repeated a score of times, is acted upon as a whole, frequently, perhaps generally, without consideration, and thus law is made by the wholesale. Probably the first intimation that even a majority of the members of the Grand [] then present have of the existence of such law, is months afterwards, when it begins to crop out in the decisions of the Grand Master. True, they ought to have known what they were doing, but it is an evil, inseparable from the method, that they do not. Let us have no legerdemain in Masonry, by which those who have less familiarity with parliamentary methods, their knowledge of the general principles of Masonic law, may be induced to vote against their own convictions."

M. W. Harmon G. Reynolds, Grand Master, and R. W. Orlin H. Miner, Grand Secretary, were each re-elected.

IOWA.

The twenty-seventh Annual Communication of the Grand [] of Iowa was held at Davenport, commencing June 7th, 1870, and continuing three days.

One hundred and forty-three [] represented; two hundred and sixty-two on the roll.

Twenty-six dispensations for new [] issued during the year.

Even Masonic bodies are not exempt from the operations of prejudice, passion, and ignorance. But *Masons* will not hesitate to retrace their steps when an error has been committed.

We copy from the excellent address of the Grand Master:

"Eighteen years ago, the Grand [] of Iowa adopted a report on Foreign Correspondence, which embodied and endorsed the action of the Grand [] of New York, declaring that the 'exclusion of persons of the negro race, is in accordance with Masonic law and the ancient charges and regulations,' and, also, declaring it 'not proper to initiate them into our [].' Also, at the same time it was declared 'inexpedient, as a general rule, to initiate persons of the Indian race, or constitute [] among them.'

"I am unable to find, in any Masonic law outside of this edict, any color of authority for this declaration. On the contrary, everything that can be construed to bear upon the question as it *then* existed, relates to the *bondsman* and not to his race. We have always and everywhere been taught that Masonry is universal; that the ancient Craft has ever come through various rites and mysteries far removed from each other, and that some of the most affecting incidents in its history are found in the unexpected discovery of a true brother in the land of the stranger and the enemy. It is among our well established illustrations of the universality of Masonry, that our brethren have been rescued from the stake by a recognition of that electric sign, which is born only of extremity. It is within the personal knowledge of many of us to-day, that the distinguished Chief of the Six Nations is an active Freemason.

"The system of slavery which long existed in the United States, presented the peculiar aspect of being based upon color, and justified on an assumed inferiority of the enslaved race. In other nations it has depended upon the right of conquest, and the relation might at any time have been reversed, without shocking its logic. One of the results of this peculiarity was found in a degree of bitterness towards a *race* despised and contemned, where, under other circumstances, we would have seen only the modified feeling, as commonly applied

to the condition of servitude. This feeling pervaded nearly all classes, and throughout the whole country, and fully accounts for the outlawry of the African by various Grand []s.

"The practical effect of such action has been, probably, quite inconsiderable, as it is not probable that the particular [] would, without such legislation, have admitted persons of African descent to membership, unless in most exceptional cases. The practical effect of the repeal of the former action would only be to place again in the hands of the particular [] *what has been theirs without question, from time immemorial; viz: the selection of material for the temple.*

"It is that the Grand [] may do justice to itself, as a venerator of Masonic landmarks, and, by repealing its former action, if wrong, restore to the particular [] *what they had ever possessed and exercised, that I now call attention to this subject.*"

After noticing the action had by the General Government with reference to the enslaved race, the Emancipation Proclamation, Civil Rights Bill and the three Amendments to the Constitution, he proceeds:

"I do not believe, however, that all this affects the question at issue. That question is now just what it was in 1852, and relates solely to the right of the Grand [] to interfere in the prerogative of its particular [] in the selection of material. I have ever held that the Grand [] has no such right, and I so hold to-day.

"It may be difficult for some to divest themselves of the idea that this is a question of policy, and not a matter to be settled by reference to immemorial usage. It is difficult for any of us to divest ourselves of those prejudices which have grown up with our growth and strengthened with our strength, and these prejudices will, doubtless, prevent our affiliating with those by this law declared rejected, during the natural lives of any now here; but, it is my firm belief that they can only be rejected by the ballot, and not by law; only by the ballot of each individual Mason, and not by the law of the [], either Subordinate or Grand. If so, shall the statute stand?"

The recommendation of the Grand Master was adopted, and the resolution repealed.

It is peculiarly gratifying to your committee that the views put forth in former reports are being adopted by the Grand [] both North and South, that the selection of the material belongs exclusively to the Subordinate [], subject only to the ancient regulations as to *Sex, Birth, Age, Morals and Fitness.*

Are the [] of colored men regular, and should parties hailing from them be admitted as visitors, is entirely a different question—on that we will see what disposition was made with the petitions for recognition by the Grand [] of Massachusetts and Ohio, when we notice their proceedings.

Forty-five decisions on questions proposed, are reported by the Grand Master, from them we select:

"1. No purely political act is cause for Masonic discipline. 'We are resolved against all politics, as what never yet conduced to the welfare of the [] nor ever will.'

"4. All strife for office in the [] is gravely unmasonic and indecent, and should be promptly rebuked by the brethren; but the offence is of such a character, that discipline therefor would seldom be prudent.

"5. It is proper for a number of brethren in a secure place to open a ☐ for instruction.

"10. It is not in the power of members to prevent the installation of a Master-elect, by objecting to it. The acting Master, for good reasons, might postpone the installation until the case could be submitted to the Grand Master.

"16. A ☐ cannot undo the action of its previous meeting by altering or erasing the record. If the matter be a proper subject of reconsideration, it may be brought up in that form at the next regular meeting, but not afterward.

"32. Where a candidate for Masonry was elected in another State, but removed to Iowa before he could be initiated, a proper certificate of that fact, duly authenticated, may be taken in lieu of a year's residence.

"43. When the proper committee reports that the petitioner does not live within the jurisdiction of the ☐, his fee should be returned to him, with explanation of the fact. The ☐ cannot ballot for his admission.

"45. A Master Mason is entitled to his certificate of dimission, on application, if clear of the books financially and morally. The ☐ need not demand his motives in asking it."

From the report of the Committee on Masonic Jurisprudence we extract the following:

"Your decision is respectfully requested on the following case:

"The by-laws of Bluff City ☐, No. 71, A. S. F. and A. S. M., authorized the levying of an assessment. About two years ago, an assessment of \$2.00 was levied against the members of said ☐, and paid by all of them, with the exception of one brother, who claims that the assessment was unmasonic, and therefore refused to pay the same, nor has he done so to this day. At the last election of officers, the ☐ decided he had no right to vote, because these \$2.00 were still standing against him, although all of his other dues were paid in full.

"The committee does not approve of the action of Bluff City ☐, No. 71, in debarring a brother from his vote at the annual election, on the ground that the brother had not paid an assessment voted by the ☐. The committee is of the opinion, that a ☐ has no authority to discipline a brother for not paying such an assessment. In this, we but re-echo the decisions of the Grand ☐ heretofore made. See reprint, Vol. IV, pages 382 and 519."

From the report of the Committee on Grievances, we select the following:

"No. 27. In the case of Naphtali ☐, No. 188, vs. P. J. French, expelled for unmasonic conduct, your committee are of the opinion that the evidence in this case does not disclose that the accused obtained the money or credit on his Masonic relations. It appears to have been an ordinary business transaction; and, however unfortunate it may be that a brother Master Mason should be unable to pay his just debts, your committee do not feel authorized to recommend the approval of sentence of expulsion on this ground alone, unless there is some fraud used, or credit obtained on his Masonic character. We, therefore, recommend that the decision of the ☐ be reversed."

We concur with the committee, we do not believe that ☐ were designed to be collecting agencies for creditors.

The Grand ☐ adopted a resolution of non-intercourse with the Grand Orient of France and recognized the Grand ☐ of Quebec.

It would be a work of super-erogation to say anything in praise of the manner in which the Proceedings of the Grand ☐ of Iowa are recorded, of the style in which they are presented to public, or of the huge labor in preparing the statistical tables; Brother Parvin clearly understands the "weightier matters of the law," and does

up the business matters of the Grand ☐ in a business manner. Those who suppose that the duties of Grand Secretary end with recording the transactions of the Grand Body and putting the manuscript in the hands of the printer, would recognize their mistake on examining the Proceedings before us.

The Report on Foreign Correspondence, which includes a review of the Proceedings of forty-two Grand ☐, was presented by Bro. Langridge, a readable document and evidences much care in its preparation.

Minnesota receives a lengthy and fraternal notice, albeit that he tries to rap your committee over the knuckles on the "mnemonic question"—we shall see.—Of the resolution relative to non-affiliates, he says :

"This appears to us entirely too severe. A man has a right to be non-affiliated if he chooses, and the only defense the Fraternity can have against voluntary non-affiliation is too shut the door in his face, so long as he remains non-affiliated—making the question of his participation in privileges depend on himself and not on ☐ action. This the Constitution of the Grand ☐ of Minnesota declares, and it is surely enough."

Our opinion exactly.

M. W. John Scott, Grand Master, and R. W. T. S. Parvin, Grand Secretary, were each re-elected.

IDAHO.

The second Annual Communication of the Grand ☐ of Idaho was held at Idaho City, October 4th, 1869.

Six (all in the Territory) ☐ represented. Two dispensations for new ☐ were issued during the year.

A brief address was delivered by the Grand Master; alludes to the want of uniformity in the work; animadvertes on the disposition to infringe on the secrecy of the ballot, by brethren endeavoring to ascertain "who cast the black ball;" and reports two cases of the infringement of the jurisdictional rights of the Grand ☐. As each, the Grand ☐ of New York and that of Illinois, have taken such action as will probably prevent infringement in the future, harmony prevails. One of the cases was peculiar: we copy the Grand Master's report :

"I desire to call your attention to two cases of infringement of our jurisdictional right, which have lately come to my notice. The first is that of Mr. Jno. R. Brigham, who has for five years been a resident of this Territory, and last November paid a visit to Binghamton, New York, his native place, and, to use his own language, was asked by his father, and other relations to join a ☐ of which they were members. He says, he cared but little about it and made no application, but went to New York City and remained several weeks, and on his return to Binghamton found that his application had been made out and signed for him, and balloted on, and that he had been elected, and had nothing

to do but receive the Degrees, which he did at the hands of the Binghamton □, No. 177, under the jurisdiction of the Grand □ of New York.

* * * * *

"I can not but regard both these cases as most flagrant infringements on our jurisdiction.

"The first is perhaps the most so, as Mr. B. distinctly states that he did not sign the application himself; that it was signed for him during his absence, without his knowledge or consent. This case, therefore, entails not only a most wanton violation of one of our ancient landmarks, as well as a marked discourtesy to this jurisdiction, which we can not overlook."

The Grand Master of New York says of this case :

"The like procedure was had as in the preceding cases, and on the answer and proofs being received, a case was shown apparently free from fault on the part of the □, its officers, or members, as the proceedings were all regular, and all the questions required to be answered by the regulations were answered in due form."

Great weight is attached to the official utterances of a Grand Master, and the position confers no right to make charges without good evidence to sustain them. The charge of the Grand Master of Idaho against the □ in New York is of more grave character than a simple infringement of jurisdiction. He charges the worst manner of proselyting—a gross violation of, if not landmarks, at least, some of the oldest and most cherished usages of the Fraternity. The party claims that he "was asked by his father, persuaded by friends," without avail, all the personal action set aside, and without his knowledge a petition presented and election declared—*won't you please do us the favor to accept the Degrees!!!*

It is due to the Masonic world, inasmuch as the charges have been publicly made, that it should know that discipline had been meted out to the offending parties, if the charges are true, if not true, that fact should be made known as a lesson to Grand Masters to not, from their official stations, make charges which are heralded to the world, on insufficient evidence.

The Grand Master of New York says that the matter has been investigated and exonerates the □. How, then, about the Grand Master of Idaho or his informant?

The Grand □ of Idaho is progressing in the right direction as evidenced by the following :

"Resolved, That it is the opinion of this Grand □ that canvassing or electioneering to influence the votes of members of the Grand □, in the election of Grand Officers, is contrary to the letter and spirit of Masonry; and that we disapprove of conventions, or other local or sectional combination, to affect the legislation of the Grand □, or to secure election to office."

The following resolution was adopted :

"Resolved, That the practice of charging a fee for affiliation within this jurisdiction is hereby abolished. *Provided*, That any non-affiliated Mason living within the jurisdiction of this Grand □ for six months from this date without affiliating, shall after that time, pay to the □ a sum equal to the monthly dues of members, from that date to the time of presenting his petition."

We imagine that residence in the towns of Idaho are not particularly permanent. The following from the Grand Secretary's report:

No returns or report of any kind have been received from Summit ☐, which fact is to be accounted for by the recent discovery of the Loon Creek mines, which very nearly depopulated the town of Leesburgh, the place where said ☐ was to have been held."

We notice that a vote of thanks was passed for an "able report on Foreign Correspondence, and that the report be published with the Proceedings of this Grand ☐" but we fail to find the report.

M. W. Jonas W. Brown was elected Grand Master, and R. W. P. E. Edmondson re-elected Grand Secretary.

KANSAS.

The fourteenth Annual Communication of the Grand ☐ of Kansas was held at Leavenworth, October 20th and 21st, 1870.

Fifty-two ☐ represented; seventy-one on the roll.

Twelve dispensations for new ☐ were issued during the year. The address of the Grand Master is of local interest.

From among the decisions we select the following:

"1. You have clearly the right to delegate your authority to any other ☐, to confer the Fellow Craft and Master Mason Degrees on a candidate who has received the first or Entered Apprentice Degree in your ☐. A majority vote is all that is required to grant such authority.

"2. A candidate who has received the Entered Apprentice Degree in a ☐ in a neighboring jurisdiction, and applies to a ☐ in this jurisdiction for the Fellow Craft and Master Mason Degrees, must apply the same as a profane for initiation, and a unanimous ballot must be had before you can proceed to confer the said Degrees.

"4. You have the undoubted right to prefer charges against an Entered Apprentice (as well as it is your duty to prefer charges) for unmasonic conduct, and try him, and if found guilty, expel, suspend, or reprimand him.

"5. Brother A. B. having received a majority of all the votes cast for Senior Warden of your ☐ was duly elected and should have been installed, unless a good and sufficient reason be shown why he should not. The fact of his being suspected of voting for himself is not a sufficient reason to bar him from being installed as your Senior Warden.

"7. When a brother has been tried and found guilty of a Masonic offence, and the penalty has been fixed by the ☐, notice of his intention to appeal does not operate as a bar to the proceedings.

"9. A brother Master Mason in good and regular standing, dues all paid to date, is entitled to a dimit when demanded by himself in person or by petition. Notice on the part of a brother of his intention to prefer charges against one applying for a dimit does not operate as a sufficient bar, unless charges are preferred and filed against the brother before the ☐ is closed.

"10. An expelled Mason is what we masonically term dead, and his restoration in the Order is therefore equivalent to the admission of a profane for the mysteries of Masonry. In addition to the usual petition, he must also petition the ☐ from which he was expelled for admission.

"11. When charges are preferred against a brother for unmasonic conduct in due form, and in accordance with the Constitution of this State governing trials, &c., the ☐ can not refuse to entertain said charges, even though they be against one of your best and most estimable Masons and citizens. The ☐ can only determine the innocence or guilt of the accused brother after hearing all the facts in the case."

All of which were approved, except number ten which was referred to the board of custodians.

Resolutions of non-intercourse with the Grand Orient of France were adopted.

The report on Foreign Correspondence, in which the Proceedings of thirty-nine Grand [] are reviewed, was presented as usual by the Grand Secretary.

Our Proceedings of 1869 are noticed, and we are styled "venerable." As to Brother Carr's question, "Who is boss?" we will reply, when in session, the *Grand Lodge*, when not, the *Grand Master*. The course alluded to is one which has long been in vogue in this jurisdiction, sometimes by the will of the Grand Master, at others by the request of the Grand []—the resolution was not properly recorded, it was a *request*, not an *order* of the Grand [].

M. W. John H. Brown, Grand Master, and R. W. B. T. Carr, Grand Secretary, were each re elected.

LOUISIANA.

The fifth-eight annual Communication of the Grand [] of Louisiana, was held in New Orleans, February 14th, to 18th, inclusive, 1870.

Seventy-four [] represented; one hundred and ninety-six on the roll.

Six dispensations for new [] issued during the year.

As collateral to the question "whether a [] has a legal right to dispose of its real estate, or to mortgage the same without the sanction of the Grand [] or Grand Master," which the Grand Master answered in the affirmative, he quotes from an address of the late P. G. M. John Gedge—than whom a more devoted Mason never lived—as follows:

"Great as is the amount of charitable contribution by our [] and individual members, yet we all know from an experience of every day, that it is always difficult, nay, frequently impracticable to meet the demands upon us. This, in a great measure, is attributed to ourselves, wholly so in most cases to the [] themselves, and the necessary result of a system which I believe and feel is in practice throughout the world—a system which I most conscientiously believe to be founded in error and misapprehension, and one which I will never cease to combat with my feeble energies until it is rooted out of practice.

"I allude to the misapplication of the funds paid into the [] by the recipients of Degrees. It is the custom to treat these funds as the private and individual property of the [] receiving them, and to expend them on all occasions when money is required for the purposes of the [], no matter what may be the object. * * *

"I contend that all moneys paid by the recipient of Masonic Degrees, are paid to and received by the [] in trust, and as a sacred deposit to be applied only in support of those principles upon which our Institution is based, and in carrying out the great objects of its existence.

"And that the [] have no right, either in fact or on principle, to appropri-

ate or make use of the smallest portion for their own purposes, or to expend one particle for any other object."

We quote the following decision of the Grand Master, not only because it is right, but because it is expressed in language that can not be misunderstood, and it answers a question, concerning which ☐ want light.

"An E. A. or F. C. moving out of the jurisdiction, may obtain the consent of his ☐ to be transferred to the ☐ within whose jurisdiction he has acquired a permanent residence. But if the applicant desires to continue his connection with the ☐ in which he was initiated or passed, then the request should be made of the ☐ near which he is sojourning, to confer the remaining Degrees as an act of courtesy, and in the name of the ☐ to which he belongs. In the latter case, however, although the ☐ which has been requested to confer the Degree acts as the agent of the original ☐, and ought as such to examine the candidate upon his proficiency; yet it cannot legally ballot for him; nor confer the Degree, unless the ☐ having the right has passed the ballot and elected the candidate for such Degree."

The enquiry was made of the Grand Master, Can an E. A. who has lost a leg be passed to the Degree of F. C.? He decided in the negative, although the party had been provided with an artificial leg, which enabled him to walk without the use of crutch or cane.

In another case he obtained the opinion of the Committee on Masonic Law, and gives their report as follows, in which we concur:

"Some authorities call for absolute perfection of body; there are others who require no physical qualification whatever, but only mental and intellectual. Aside from being an extreme, the first (the absolutely perfect) requires an impossibility, and therefore cannot be a landmark; whilst the second is certainly a violation of a landmark of our Order, which requires a physical qualification to a certain degree. The candidate should be of entire limbs, be in possession of all of his faculties, and be fully able to go through, without inconvenience, every part of our ceremonies; to give every sign, and to be able to instruct and be instructed in every physical means of recognition, and beyond these physical qualifications, the candidate should possess a sound body. If the original reason of this, namely: the working at a trade, be now wanting, certainly our Institution is not an asylum for invalids, nor should it ever be made such. *We want, and want only men who can, in case of need, be able physically to meet all the requirements of the obligations they may be called upon to take.*"

The report on Foreign Correspondence, presented by Bro. Scott, contains a review of forty-four Grand ☐, Minnesota included. We copy the following:

"A resolution requiring all permanent resident unaffiliated Masons to apply for membership in some ☐ within one month of receiving notice, and in default thereof to be deemed guilty of unmasonic conduct, and liable to suspension, and making it the duty of the oldest ☐ having jurisdiction over such unaffiliated Masons, to prefer charges against them, and bring them to trial, was adopted. Non-affiliation is a great and increasing evil, but we question if it can be remedied by such legislation. Compulsory membership is opposed to the spirit of our Institution, and the peace and harmony of any ☐ attempting to enforce it, would be seriously endangered."

We thought at the time that the Grand ☐ made a mistake, and

so it appears do all of our sister jurisdictions who have noticed the resolution.

Noticing a paragraph in our report of last year, he says :

"Although the ancient constitutions declare 'a brother shall not supplant his fellow in the work,' he holds that a ☐ may receive and act upon the petition of a rejected candidate, without obtaining the consent of the ☐ which rejected him."

We submit that his quotation does not apply to the question. An individual has the right to apply for employment, and to get it where he can; he is not to remain idle because refused at one place.

Bro. Scott's views are generally sound, and we should like to quote several marked passages from his report, but "time and space," &c.

M.: W.: S. M. Todd, Grand Master, and R.: W.: James C. Batchelor, Grand Secretary, were each re-elected.

MAINE.

The sixty-first Annual Communication of the Grand ☐ of Maine was held at Portland, May 3d and 4th, 1870.

One hundred and forty ☐ represented. One hundred and forty-nine on the roll.

Three dispensations for new ☐ issued during the year.

The address of the Grand Master is devoted in the main, to matters of local interest. On the use of Masonic Halls for conferring "side Degrees," he remarks :

"I have been frequently asked whether Halls dedicated to Masonry should be used for conferring what are popularly known as 'side Degrees,' and have answered that they should not. These 'Degrees' have no connection with Masonry, and are not acknowledged by this Grand ☐. If wise and beneficent, they should be recognized by Grand Bodies and taught to all Masons, otherwise they may only tend to create painful doubts as to the honesty of an applicant for assistance. The wife of a Mason may be far from home and in distress. She understands enough of Masonry to know that she has a claim upon the fraternity for protection, and naturally seeks aid from that source. If she has received one of these fancy degrees and the brethren have not, she attempts to convince them of her sincerity by methods they know not of. Doubts at once arise, and, although she may receive assistance, it is given with coldness, when it should come with that spirit of cheerfulness which gives to such deeds their principal value. I am aware that many have indulged in these amusements, and do not consider them an injury to the fraternity. It seems to me, however, that he who confers them upon his female friends, as a part of Masonry, is guilty of deception, no matter how honorable his motives, or how sincere he may be in his desire to promote a kindly feeling towards the fraternity. Occasional social gatherings, in which females may participate, are unquestionably beneficial; but let us leave off all attempts to deceive them with degrees which are the creation of some over zealous brother, and without the sanction of Grand Bodies."

On the subject of non-affiliates, and as a means of decreasing their number, the Grand Master suggests :

"May not this Grand ☐ safely allow regularly made Masons the privileges

of registration, certification, visitation, and, indeed, all the privileges except participation in the business of [□], upon the payment to the Grand Secretary of an annual tax?"

In the old [□] in which we were made, each non-affiliate by By-Law provision, was required to pay ten cents for each visitation. If a pecuniary consideration is to be required for visitation, it strikes us that the "ten cent admission" would be more easily collected than an "annual tax" payable to the "Grand Secretary."

Grand and Subordinate [□], Grand Masters, Committees on Foreign Correspondence, &c., are, and for a long time have been, very much exercised on the question of non-affiliation, how to prevent it, and the means to use to force, or coax, non-affiliates to become members of the [□].

There are two classes of the non-affiliates, the voluntary and the involuntary, the former by far the most numerous; we opine that to that class too much attention is given.

If the Institution has no charms for them, if they care so little for Masonry as to be unwilling to contribute two, three, or four dollars a year to a [□] fund, we say, "let them go." We are opposed to coercion, but such Masons should not be allowed the same rights or privileges as the contributing Mason.

The voluntary non-affiliate should not be allowed to *visit* a [□], *participate in any of the public ceremonies* of the Craft, should not be considered as having *any claim* upon a [□] for charity, or *entitled* to Masonic burial.

Such constitutional provisions should not be permitted to remain a dead letter upon the statute book, but should be rigidly enforced. So long as voluntary non-affiliates are allowed all the privileges of the [□] except participation in business matters, they will not be apt to apply for membership, but let it be known that they can have *none* of the privileges or advantages of the Institution, and all those who are worthy will no longer remain voluntary non-affiliates.

The trouble is that such constitutional provisions are *not* enforced. Such are the provisions of our constitution, but we hazard the declaration that the inquiry is never made of a visitor, "Are you actually a member of a [□]?" but, "From what [□] do you hail?" Again, are not [□] too anxious for numbers in public ceremonies or processions, to remember the provisions relative to non-affiliates?

In this jurisdiction at least, enforce the constitutional provisions, and the evil will comparatively cease.

We quote the decisions made by the Grand Master, as follows:

"1. There is no regulation requiring an application for membership to be made to the [□] nearest the candidate's residence.

"2. The work of the [□] can not be delayed by an appeal from the ruling of the Master.

"3. An application to which a candidate has affixed 'his mark' should not be received.

"4. It would not be proper for the Master of a ☐ to sign a petition for a dispensation for a new ☐.

"5. If a candidate dies, deposit fee should be returned to his legal representatives. No ballot should be had.

"6. After a candidate is *declared* rejected the result cannot be changed, even though a brother states he threw the black ball by mistake.

"7. A candidate balloted for *and accepted* when there is not a quorum present must abide the result of another ballot at the next stated meeting. The records should show the facts.

"8. A legally elected officer is entitled to an installation unless sufficient reasons are shown why such installation ought not to take place.

"9. A duly elected and installed Master, who has served his ☐ faithfully until his successor is elected and installed, is entitled to a Past Master's Diploma, even though his actual term of service is less than one year.

"10. Halls, leased for Masonic purposes only, should not be used for conferring what are known as 'side degrees.'

"11. A Master may confer the second and third degrees at any meeting, after the candidate has received the first, unless objections are made and sustained by a two-thirds vote, or the By-Laws especially provide to the contrary.

"12. Suspended members may be reinstated by a two-thirds vote, prior to action by the Grand ☐.

"13. Objections made *after ballot* may be withdrawn at any time before the candidate is declared rejected.

"14. The names of additional petitioners can not be inserted in a charter, after the ☐ has been constituted, without action of the Grand ☐.

"15. A brother applies for a dimit and it is granted. Afterwards he desires membership in the same ☐. Must he make an application, and abide the result of a ballot?

"Ans. He must. A dimit granted at his request severs his membership."

For initiation of non-residents the following provision was adopted, as recommended by the Grand Master :

"If any person who wishes for initiation in any ☐, resides without the State, he shall first obtain the consent of the ☐ within whose jurisdiction he resides, by unanimous vote at a Stated Communication, and the permission in writing, of the Grand Master within whose jurisdiction he resides, which consent and permission shall be annexed to his application."

The report on Foreign Correspondence, which contains a review of the Proceedings of forty-three Grand ☐, was as usual presented by P. G. M. J. H. Drummond. He gives a table showing the date of the organization of each of the American Grand ☐; we copy, changing the arrangement from alphabetical so as to show the relative rank as to age :

"Grand ☐—when organized :

1. Massachusetts, ... April 30, 1733	13. Vermont, Oct. 14, 1794
2. Pennsylvania, ... June 20, 1764	14. Kentucky, Oct. 13, 1800
3. N. Carolina, Jan. 14, 1771	15. Delaware, June 6, 1806
4. Virginia, May 6, 1777	16. Ohio, Jan. 7, 1808
5. New York, Sept. 5, 1781	17. Dist. Columbia, ... Dec. 11, 1810
6. Georgia, Dec. 16, 1786	18. Louisiana, July 11, 1812
7. N. Jersey, Dec. 18, 1786	19. Tennessee, Oct. 14, 1813
8. S. Carolina, Mar. 24, 1787	20. Indiana, Jan. 12, 1818
9. Maryland, April 17, 1787	21. Mississippi, July 27, 1818
10. Connecticut, July 8, 1789	22. Maine, June, 1820
11. N. Hampshire, ... July 18, 1789	23. Missouri, April 23, 1821
12. Rhode Island, ... June 25, 1791	24. Alabama, June 14, 1821

25. Florida,.....	July 5, 1830	37. Nebraska,.....	Sept. 23, 1857
26. Arkansas,.....	Feb. 22, 1832	38. Washington,.....	Dec. 6, 1858
27. Texas,.....	Dec. 20, 1837	39. Colorado,.....	Aug. 2, 1861
28. Illinois,.....	April 6, 1840	40. Nevada,.....	Jan. 16, 1865
29. Wisconsin,.....	Dec. 18, 1843	41. West Virginia,.....	April 19, 1865
30. Iowa,.....	Jan. 8, 1844	42. Montana,.....	Jan. 24, 1866
31. Michigan,.....	Sept. 14, 1844	43. Nova Scotia,.....	June 21, 1866
32. California,.....	April 18, 1850	44. N. Brunswick,.....	Oct. 9, 1867
33. Oregon,.....	Aug. 16, 1851	45. Idaho,.....	Dec. 16, 1867
34. Minnesota,.....	Feb. 23, 1853	46. B. Columbia,.....	Dec. 24, 1867
35. Canada,.....	Oct. 10, 1855	47. Quebec,.....	Oct. 20, 1869
36. Kansas,.....	Mar. 17, 1856		

A brother hailing from Maine, died in California, and was buried by the Fraternity; the ☐ that bore the expenses made a claim upon the one in Maine of which the deceased was a member; the claim was not allowed; the subject came before the Grand ☐—the California correspondence committee remarked upon the action of the ☐ in Maine, to which Brother Drummond replies as follows:

"1. Masonic charity is not an absolute, unlimited right or duty. In all cases it depends as much upon the ability of the giver, as the need of the recipient. We guarantee to *no* Brother full relief under all circumstances. It is our duty to relieve according to our ability, and his necessities. Of our ability, by the rules of Masonry, we are *ourselves* made the *sole judge*; it is a question between us and our God. No Brother can say that in a given case, we *should* give a certain amount, then give it himself, and call upon us for it. It would overturn the very foundation of Masonic charity, by taking away one of its essential elements. A ☐ in California cannot judge of the ability of a ☐ in Maine; and to give without regard to ability is not only not a duty, but is a violation of duty.

"2. The obligation to relieve is *universal*, and not confined to the members of the same ☐. If it is the *duty* of a ☐ to repay aid furnished to one of its members by another ☐ , it restricts the operation of our charity to the members of our own ☐.

"3. It is bad policy to establish such a rule—bad policy for the fraternity as a whole.

"When a ☐ knows it is to be reimbursed, it will weigh only the question of need, and pay no attention to the reciprocal one of ability. It will tend to carelessness and extravagance, and to the assistance of those not worthy. The experience of our towns overwhelmingly establishes this.

"4. With due deference to our Brother, it seems to us that *his* is 'the narrow view of Masonic obligations and Masonic charity.' It seems to us that the wider, higher and truer view is, that we should relieve the necessities of worthy Brethren, whether of our own household or the strangers in our gates, according to our ability, without expectation of return. His view makes it a *tax*, assessed upon us by our Brethren: ours makes it a *Charity*. 'If you desire your names to be registered with the pen of Eternity, *write them yourselves* with the pen of Charity.'

"We hold to these rules the more readily, as we have learned by observation and experience, that if the wants of Brethren in any community exceed the ability of their Brothers at home to relieve, assistance from abroad will flow in most freely and abundantly."

Minnesota receives a fraternal notice, and extracts are made from the address of the Grand Master and our report of 1868.

Appended to the report is Bro. Drummond's statistical table, from which we gather that there are forty-six American Grand ☐ , having a membership of 483,535. As this report progresses, we shall

probably "borrow" from Bro. Drummond; as to paying back, that's another question.

M.: W.: John H. Lynde, Grand Master, and R.: W.: Ira Berry, Grand Secretary, were each re-elected.

MASSACHUSETTS.

An Annual Communication, "being its one hundred and thirty-sixth anniversary," of the Grand ☐ of Massachusetts, was held at Boston, December 8th, 1869.

One hundred and thirty-two ☐ represented. One hundred and eighty-seven on the roll.

Eleven dispensations for new ☐ issued during the year; one of them for Valparaiso, Chili.

Besides the Annual, the pamphlet before us contains an abstract of the proceedings had at three quarterly communications.

From one of the reports of the Grievance Committee, made at the March session, we select:

"The question, 'What constitutes a Masonic offence?' has, perhaps, never been determined with accuracy, and certainly not with completeness.

"So much depends upon the facts and circumstances of the particular case, upon the intent, of which the municipal law does not always take cognizance, nay, even upon the temper and manners, that we at once realize the difficulty of declaring in advance what shall be deemed an act against Masonry.

"Some acts, also, which in contemplation of the law are fraudulent, being made so, perhaps, by the express word of the statute, such as the preference by a bankrupt of a particular creditor, and other acts known as legal frauds, are not therefore and necessarily offences against Masonry. On the contrary, it is not difficult to find cases where the fraud in law is clear, and yet the act itself is entirely innocent, and perhaps commendable when tried by the rule of Masonic right.

"Acts against the cardinal virtue of justice, persistent intemperance, willful or habitual violation of the regulations of the Grand ☐, or the By-Laws of a Subordinate ☐, the disclosure to the uninitiated of the secrets or the private business of the ☐, the failure to comply with those ties of obligation which should be most sacredly observed, though perhaps involving other elements of wrong and wickedness, are to be considered as strictly Masonic offences. This enumeration is not intended to exclude many cases which, as has been before observed, do not admit of classification or definition. Whenever it shall be found that the acts of a Brother are clearly adverse to the principles or regulations of the Craft, or the rights or happiness of any of its members, it will be the duty of his ☐ to try him for those acts, although the offence involved was never described or known before on sea or land."

P.: G.: M.: Winslow Lewis offered the following:

"I desire to present to this Grand ☐ a memorial which will *always permanently and gratefully* read to all its members the lineaments of one of its best sons—whose face is but an exponent of his generous heart.

"This is a marble bust of R.: W.: Bro. William Sutton, by an Italian artist—to be placed so as to meet the eyes of all who may here congregate, and to remind every Brother that this is SUTTON HALL, and that here particularly should be engendered and diffused those principles which have ever been the guides and prompters of deeds which shall never be forgotten by any Masonic son of Massachusetts."

A very pretty compliment to Bro. Sutton, and one well deserved, as the fraternity are very much indebted to him for *material* aid in the erection of their magnificent hall.

In his address at the June session, the Grand Master gave a history of the organization of three  in Chili and one in China, under the authority of the Grand  of Massachusetts.

The committee to whom had been referred the complaint of the Grand  of Louisiana against the Grand Orient of France, through Bro. Woodbury made a very elaborate and exhaustive report, in which the jurisdictional question is thoroughly reviewed from both the American and Foreign stand-point.

From the report we select:

"Your committee certainly recognize that a Freemason, lawfully made under competent authority, has an equal right to the privileges of Freemasonry, whether he is of Caucasian race, or of any other race of men existing in the world.

"Your committee hold it equally certain that no man of any race can, by his will, become a Mason, and be entitled to the privileges of a Mason without the sanction of competent Masonic authority, and without first passing through the ordeals prescribed by such authority, and under its direction.

"Is the lawful authority of the Freemasons of Louisiana, assembled in Grand , over Symbolic Freemasonry to be set aside, and are expulsions from Freemasonry of ten years' standing to be disregarded, because the expelled, condemned, and spurious have, in 1867, invited certain 'men of color' not Freemasons, to join their ranks? However much 'men of color' who are not Masons are entitled to the benefits of a broad, general philanthropy, we cannot admit that there resides in them any Masonic power to supersede the rule of Freemasons in Masonry. In this country, where Freemasons are not a political party, the theory of the Grand Orient in rendering Freemasonry subservient to political objects, is revolutionary of its landmarks; and if once admitted, would convert our  into debating clubs, where the advocates and opponents of any or all political, social or religious change would be free to press their views, and institute new Masonic tests in their behalf.

"With us its teachings as an institution are esoteric, and our  are not the apostles of any exoteric doctrines. According to our honored usages they cannot go out into the market-places in search of proselytes, nor scramble with the free citizens in the outside world in a race of propagandism."

'Tis said "that one is never too old to learn," we have found, to us, something new.

At the September session, "the Grand Secretary being absent from the State, on motion, "the Grand  proceeded to the choice of a Grand Secretary *pro tem*."

"The result of the ballot was the election of W. Bro. Alfred F. Chapman, *who was sworn into office*."

We italicise.

A petition for a new lodge at Valparaiso was presented to the Grand Master, and referred to a special committee. We quote from the report presented by Bro. Charles W. Moore, premising that there is a Grand  in Chili: "The Body was formed as a Grand

□ of the *Scottish Rite*, and has not, nor does it claim to exercise any authority or control over the *York Rite* or its □."

"The *Scottish Rite Law of Jurisdiction*—the law of Jurisdiction as here indicated, and as accepted by the Grand □ of Chili, is in literal agreement with the celebrated Declaration of the Powers of the *Scottish Rite*, promulgated by a Congress of the authorities of the Rite, held at Paris in 1834.

"The Convention or Congress was composed of many of the most distinguished and eminent members of the Rite representing the Supreme Council of South America, and of several of the European States; among them was General Lafayette. It was a Body of *positive powers*, and enunciated, with authority, as the basis of the organic law of the Rite of Masonry it represented, the important principle that '*Different Rites naturally produce different powers which govern them*,' and, as a logical and necessary consequence, that '*each Rite is independent of all the others*.' And again, that '*the action of the power of a Rite, whether dogmatic or administrative, cannot legally extend except to the Masons of that Rite, obedient to the jurisdiction of that power*."

"There is no mistaking the legal force and intent of these important edicts. They constitute the law, and clearly define and limit the jurisdiction of the *Scotch Rite*, while they recognize in the *York Rite* equal and co-ordinate privileges wherever the former is itself in authority. It is by the force of this Law of Jurisdiction, that in Europe Grand □ of different Rites are found occupying the same political division or State, as in Prussia and France. It is by virtue of this law also that the Grand □ of England maintains its subordinate □ in Switzerland, in the Argentine Republic, and in Venezuela. And it is by the authority of this same Law that we have established and hold our own □ in the South American Republics, where the *York Rite* would not otherwise be known.

"A different rule apparently obtains in the United States; and there would, at first view, seem to be a want of reciprocity or equality in our system of masonic government; but it is only in appearance. In reality, there is no substantive difference in the practical working of the law as between us and our foreign Brethren. We in America have both these great leading Rites permanently established among us, and recognize no others. *The country is therefore masonically occupied.* And as any attempt by a foreign power to place a □ of the *York Rite* within the jurisdiction of the Grand □ of Great Britain, or a □ of the *Scotch Rite* within that of the Supreme Council of France, would be resisted by both as a violation of the law of jurisdiction, so any attempt by such a power to establish □ of either Rite in this country would meet the indignant opposition of the party whose jurisdiction should be invaded. That the *Scotch Rite* with us does not, as elsewhere, assume to exercise any control over, or to interfere with, the prerogatives of the symbolic □, or the degrees usually recognized as comprising the *York Rite*, does not affect the independent relations or prerogatives of either Rite, in other respects. The difference is one of mutual agreement, and entirely local in its effect."

The committee concluded that "there is no lawful objection to this Grand □ placing another □ at Valparaiso." Their report was accepted, and a dispensation issued returnable March, 1871.

As a matter of information, we copy parts of quoted notes, appended to the report:

"The Freemasonry of the Ancient and Accepted *Scottish Rite* is almost the only Freemasonry known in all the South American Republics, in Spain and Italy; and it and the French Rites, or *Rit Moderne*, in France, Portugal and Belgium. In all these countries its authorities confer the three first degrees, and create Blue Lodges."

Everywhere else in the world, except in the British Isles, the Supreme Councils administer the symbolic degrees, and create Blue

Lodges, as they always have done, and as the Rite of Perfection always did; and Masons made under their authority are recognized as legitimate by the whole Masonic world.

At the quarterly communication in March it was voted:

"That the M.: W.: Grand Master be instructed to make a detailed report of the financial condition of the Grand ☐ in his Annual Address."

Bro. Gouley pitched into our Grand ☐, because we *requested* our Grand Master to deliver his Annual Address in the evening. What will he say to Massachusetts, *instructing* her Grand Master as to the subject matter of his address?

The jurisdiction of Massachusetts is divided into sixteen districts, and to each is assigned a Deputy Grand Master. We present a part of the Grand Master's instructions to these officers. We think that our Grand Lecturer should receive similar instructions.

"In entering upon your official duties of annually visiting the ☐ in your district, I desire to call your especial notice to the following matters, which you will carefully note and make report thereon:

"1. You will report the number of brethren present at each ☐ on the occasion of your official visit, with the number of members.

"2. You will carefully inspect the ☐ rooms, and see that they are securely tyled.

"3. You will ascertain if others, besides the proper officers, are permitted in the preparation room with the candidate.

"4. Have the Deacons *black rods*, and the Stewards *white rods*; and, if not, what, if any, rods, have they?

"5. Carefully examine the records, and see that they are properly kept, and that the names of all the officers of the ☐ are recorded.

"6. Has the ☐ in its hall a copy of the Grand ☐ Constitution?

"7. Are the By-Laws approved by the Grand ☐, and properly attested by the Grand Secretary?

"8. Has each ☐ the proper furniture, and, especially, the representations of the *Three Lesser Lights*?

"9. Is the work, in all respects, according to the Grand ☐ requirements, and, are the services of a Grand Lecturer needed?

"10. Has the ☐ a Master's carpet?

"11. Ascertain, generally, the financial condition of each ☐, and the amount of funds it has invested and on hand.

"12. If possible, ascertain the manner of examining visitors, and impress upon the Masters and officers the necessity of careful examination, and that a brother must have sat with an applicant to be able to vouch for him, and be enabled to state on what degree the ☐ was open when they so sat.

"13. Examine the records to see if non-affiliated brethren are admitted without the payment of the fee.

"14. If possible, impress upon the Masters and brethren the propriety of enforcing the rule that no brother can enter the ☐ after it is open without being announced, and permission obtained; and, in like manner, that none leave the ☐ without permission of the Worshipful Master.

"15. Report the number of dispensations granted during your year; to what ☐; for what; when, and the name to whose benefit granted.

"16. You will take charge of all ☐ under dispensation in your district not enumerated in your commission; viz:

"17. Has any ☐ appeared in public procession during the year, and, if so, upon what occasion, and was your dispensation obtained therefor?

"18. Endeavor to make your report as soon as possible after you have performed your circuit.

"19. Make your bill of expenses to the Grand ☐ as small as possible, remembering that the Grand ☐ is deeply in debt, and requires the strictest economy in the administration of all its affairs.

"20. Have the officers of ☐ the collars required by the Constitutions, and if not, in what manner are the jewels suspended and worn?

"These are some of your duties. Others, of no less consequence, will impress themselves upon you. Above all, strive to be kind, courteous, affable, and agreeable to all the brethren. Endeavor to bring them into kindly relations with the Grand ☐ and its Grand Officers. Avoid antagonism. Impress upon the Masters and Wardens the necessity of their attendance upon the communications of the Grand ☐, and that the destinies and control of the Grand ☐ are in their hands; and let the brethren understand that they have their representation through their chosen officers. Finally, Right Worshipful Brother, remember that you are the only officer of the Grand ☐ who comes in direct and closest contact with all the brethren of your district, and that as the representative of the Grand ☐, it is your duty to encourage the zealous Mason, impart instruction where you can, cheer the ☐, and zealously labor as co-worker with your brethren, to elevate the *moral* standard of Masonry in the field assigned to you."

The Committee on Grand ☐ records report that the original records and a transcript thereof of "St. Johns Grand ☐" from 1733 to 1792, and of "Massachusetts Grand ☐" from 1769, to 1792, and of the united "Grand ☐ of Massachusetts" from 1792 to 1869, are in existence and in the hands of the proper officers.

We most heartily second the suggestion of Bro. Drummond, of Maine: "Why will not the Grand ☐ add another to the benefits it has already conferred upon the craft, by publishing these proceedings?"

The Grand ☐ re-affirmed a vote of some years since:

"Voted, That this Grand ☐ deems it inexpedient to adopt the so-called Representative System."

We notice here as a part of the history of the times, that petitions for recognition from colored men, claiming to be Masons, have been presented to several Grand ☐—Georgia, New Jersey, Mississippi, Virginia, Massachusetts, &c., in each of which the petitions received the usual attention, referred to committees. We extract from the Massachusetts proceedings.

The petition sets forth the history of the organization substantially as we gave it in our report of 1869—an extract from the petition:

"Notwithstanding our changed condition—enjoying as we do the benefits of education, and the favorable growth of public opinion—is it questionable, after a lapse of ninety-three years of unsullied Masonic existence on our part, aided by civilization and progress, whether the Masons of to-day, unlike their ancestors, free from the perplexing connection with slavery, it having been blotted from the annals of the continent, are ready to assent to the recognition of the black man as standing upon the broad and universal platform of Freemasonry?"

"And now, since all men in our Commonwealth are equals before the law, inspired by the spirit of the age, the genial and truly '*cosmopolitan*' character of our fraternity, we are prompted to enter this our humble plea for equal Masonic Manhood in the hope that we be permitted to establish our claim to Masonic rite by whatever means the Most Worshipful Grand ☐ may suggest."

The committee to whom the foregoing petition was referred, made their report, from which we take the principal part, as follows, and which was unanimously adopted :

"Your committee have examined the charter and believe it is authentic; but as they do not deem it to be necessary at this time to investigate the historical statement contained in the petition, they have not inquired into its legal Masonic affect, nor whether any proper organization under it ever took place. The petitioners include only a portion of the persons who claim to derive privileges from this instrument, when it is obvious that the granting of their prayer, for the reasons they advance, would equally benefit their associates who have not joined in the petition, and over whom, therefore, this Grand ☐ would have no control. Under these circumstances, it is not necessary to inquire into the validity of the proceedings of the persons named in the charter, or whether the petitioners have any just claim to be considered their successors.

"Lodges professing to be Masonic, existing in this Commonwealth without the sanction of this Grand ☐, are irregular and spurious, and the members of them are, of course, denied Masonic intercourse with members of regular ☐. The ☐ named in the petition stand in this relation to regular ☐, and they and their members, including the petitioners, are not recognized by the Craft.

"Our constitutions make no distinction on account of the color of persons who desire the benefits of Freemasonry; and there are no rules or regulations whereby the petitioners, if 'worthy and well qualified,' are excluded from our fraternity, if they seek admission through duly organized ☐.

"Your committee recommend that the petitioners have leave to withdraw."

We are free to confess that we are disappointed in the report—believing as they say the charter to be "authentic," we were in hopes that they would have "investigated the historical statement contained in the petition," "inquired into its legal effect," and "whether any proper organization under it" had "ever took place;" the question then would have been settled at "headquarters."

Here is a charter confessedly authentic, older than the *present* Grand ☐ of Massachusetts. If the ☐ under the charter was not properly organized, then, of course, it is and was "irregular and spurious," or if for any reason the charter ought to have been forfeited, then it should be so stated; or is it "irregular and spurious" because it was not considered when the present Grand ☐ of Massachusetts was formed?

Our convictions are that these ☐, to say the least, with the one exception, are irregular; if that one is, we want the evidence. Or again, did this "African Lodge No. 459" surrender all its rights under the charter, if ever it had any, by joining in the formation of the so-called Grand ☐?

At the installation of the Grand Officers, December 28—it being the centennial anniversary of the installation of Grand Master Joseph Warren—Grand Master Gardner delivered a very interesting address, chiefly devoted to the early Masonic history of Gen. Warren. We join Iowa in the suggestion that all M. W. Bro. Gardner's addresses to the various Masonic Bodies, should be collated in one volume and distributed.

No report on Foreign Correspondence.

M.: W.: Wm. Sewall Gardner, Grand Master, and R.: W.: Solon Thornton, Grand Secretary, were each re-elected.

MARYLAND.

We have two pamphlets containing the proceedings of several meetings of the Grand Steward's □ from December, 1868, to October, 1869; the semi-annual and the annual Communication of the Grand □ of Maryland; the latter was held at Baltimore, November 15, 1869. Sixty-two □ represented.

One hundred and forty-seven on the roll. Two dispensations for new □ issued during the year.

The addresses of the Grand Master related to matters of local interest; nothing appears in the transaction but routine business.

No report on Foreign Correspondence. M.: W.: John S. Berry was elected Grand Master, and R.: E.: Jacob H. Medairy re-elected Grand Secretary.

MICHIGAN.

The Annual Communication of the Grand □ of Michigan was held at Detroit, January 12th, 1870.

Two hundred and thirty-seven □ represented.

Two hundred and fifty-seven on the roll. Thirteen dispensations for new □ issued during the year.

The address of the Grand Master is a business paper of much interest. From it we learn that in 1860 there were 115 □ with a membership numbering 5,816. In 1870, the number of □ had increased to 257, and the membership to over 20,000.

In 1869, the Grand □ adopted a code of By-Laws for its subordinates, and made them obligatory. This action created considerable dissatisfaction among the □ and gave "occasion to much correspondence between the subordinate □ and the Grand Master." The Detroit □ put it thus:

"Was not the action of the Grand □, in adopting a Code of By-Laws and prohibiting any alterations or additions thereto, without the concurrence of the Grand □, in direct conflict with the Constitution and ancient usages, and therefore not binding on us?"

The wisdom of the Grand Master prevented, what might have proved a very serious difficulty. He said to the □:

"While I am clearly of the opinion that the recent action of our Grand □ in enforcing upon her subordinates a code of By-Laws, was an *unintentional* infringement of their reserved rights, still I am not prepared at this time to abrogate the enactments of our Grand □ in relation to the code of By-Laws, because I may consider them unconstitutional, and opposed to the ancient regulations; neither would I recommend our □ who find the new By-Laws insuffi-

cient for their government, to set them aside or in any way to nullify them, and thus defy the wisdom of our Grand □. I think that before proceeding to so extreme a measure, an opportunity should be first given our Grand Body to retrace its steps, which I cannot doubt, will be promptly done when the matter shall have been properly presented for consideration."

The Grand □ took the back track—so much for hasty legislation !

Our idea is, that enacting By-Laws for subordinates is a kind of *ex post facto* operation. To make their own By-Laws is an inherent right of a Chartered □, and so expressed in the Charter—the limitation being—conformity with the Constitution &c. of the Grand □.

If Grand Bodies should enforce the provision—which most, if not all of them have—requiring By-Laws to be examined and approved by its authority, there would be no presumed necessity of invading the rights of subordinate bodies.

There is too much *Law making* in Grand Bodies. If the laws on the records of most of the Grand □ were enforced, there would be no necessity for new laws relative to non-affiliation, by-laws, &c., &c. A case arises; a difficulty occurs; trouble is apprehended; the old laws applicable are lost sight of or not enforced. A new enactment is made to cover the case, and hence confusion. The Grand Master decided that in balloting for initiation, where there was an insufficiency of balls for all the brethren present, the ballot was illegal.

We would concur in the decision provided all the balls were *white*. If there were black balls, and they were used, what difference could it make whether there was a sufficient number of either color for those who had not balloted ?

The following appears to be Michigan law, but seems strange to us :

" A brother dissatisfied with the action of his □ upon a subject of controversy, asks for a dimit.

" *Question.*—Is a □ obliged to grant a dimit to a member in good standing, and whose dues are paid ?

" *Answer.*—No. The very fact that a vote is required is sufficient to prove that a □ is not obliged to grant a dimit, simply because a brother demands it. In general terms a brother is entitled to a dimit 'on good cause shown.' 'Good cause' for dimission is defined as follows :

" 1. About to travel in foreign countries ;

" 2. Removal beyond the jurisdiction of his □ ;

" 3. To join with others in making application to form a new □. Applications for dimitts to avoid the payment of dues, or on account of unfraternal feelings, should be rejected."

We would add to the " good causes:"

4. "Unfraternal feelings," and
5. Because he wants a dimit.

Why not strike out from the style the words "Free" and "Ancient," leaving it "Accepted Masonry?" We don't believe in attempts at forcing one to retain membership, when he does not desire to do so.

We believe that every Mason *ought* to belong to a ☐, and that every *good* Mason will do so, unless his pecuniary condition is such that the payment of ☐ dues will distress himself or family. But if one takes so little interest in Masonry as to be unwilling to pay the small amount of dues attendant upon ☐ privileges, or is unable to fellowship with one or more of the members, let him go. The ☐ is better off without him, but enforce the law applicable to non-affiliates.

We opine that where it is held that the ☐ by vote has the right to grant or refuse dimit, the dogma is based upon, or grows out of ;

First.—An idea that non-affiliation is thereby increased, and coercive measures must be used to prevent it. Masonry is, or should be LOVE, not force.

Second.—Laxity in sustaining Masonic requirements ; something is done subjecting a party to discipline, instead of acting at the time ; the matter slumbers, and as far as any action of the ☐ is concerned, the brother is in good standing ; a dimit is applied for—months have rolled by, and yet a dimit is refused ; the brother is not in good standing ; we cannot comprehend the consistency of those ☐ that retain a brother in good standing themselves, but refuse to give a certificate of the fact.

Another coercive measure :

"*Resolved*, That all whose names appear on our records E. A. or F. C.'s, must appear within four months from this date, and apply for the remaining degree or degrees, or they will be considered the same as though they had not been initiated."

To the question, "is such a resolution legal?" the Grand Master answered "No."

Relative to the Grand ☐ of Quebec, the Grand Master says :

"It is well known to the members of this Grand ☐ that, some two years since, the political status of our Canadian neighbors north of the lakes was materially changed. What we have long known as the Province of Canada (having one Legislature) was divided, and became the Province of Ontario and the Province of Quebec, each having its own Legislature, while both united with the Provinces of Nova Scotia and New Brunswick in a federal union, became what is now called the "Dominion of Canada." These political changes have necessarily disturbed pre-existing Masonic relations ; and the disturbance has culminated finally in an attempt to organize, within the jurisdiction of the Grand ☐ of Canada, a new Grand ☐ for what is now known as the Province of Quebec. This so-called Grand ☐ of Quebec appeals to

us for recognition, and assigns the political changes just mentioned as the principal reason for organizing a Grand ☐ for the province. On the contrary, the Grand ☐ of Canada complains to us that the proceedings of the Quebec Brethren are not warranted by political changes, are illegal, unmasonic and contrary to the will and wish of the parent Grand ☐, and prays us to withhold from the Quebec organization our recognition and sanction.

"This is one of those Masonic difficulties (with which we in the United States are familiar) growing out of a change of political boundaries.

"It is well known that Grand ☐ in the United States have uniformly agreed that when a territory or district has been recognized by the proper political power as a State, with all the rights and privileges of a State in the Union, from that moment all ☐ and Brethren within the limits of the new State are entitled to proceed to the formation of a Grand ☐.

"Indeed, it is the *universal* policy of Masonry to conform the boundaries of its Grand Jurisdiction to the political boundaries of the State. It seems evident that our Canadian Brethren will find in this principle the only practicable solution of their difficulties. While I thus frankly state the policy which, from an American stand-point, seems to me best in such cases, I cannot refrain from expressing, at the same time, my deep regret that our Canadian Brethren have not made an amicable adjustment of their difficulties; and so confident am I they will yet find such a settlement, through the influence of Masonic charity and brotherly love, that I recommend this Grand ☐, for the present, to refrain from all interference in the questions at issue. Our relations with our Canadian Brethren have always been, and I hope they may always continue to be, most harmonious and fraternal."

Yes, but in the solution of questions relating to foreign countries, must we be governed by theirs, or the American law and usage?

On the Representative system, he says :

"*First*.—It affords an excellent method of communication between Grand ☐, and better facilities for the transaction of any business in which the Grand Bodies may be mutually interested.

"*Second*.—It brings our Grand ☐ into nearer, and if possible, more fraternal relations with each other."

All of which is true in *intent*, but how is it in practice?

To make the system practical and efficient, all communications should be sent through the Representative. But many of the Grand Bodies do not send the party whom they have honored with a commission as Representative, even a copy of their transactions.

The committee to whom the matter was referred, in a well written paper—we do not concur in their conclusions—reported adverse to the system. The Grand ☐ adopted the report.

The following resolution, reported from the committee on Masonic law, was adopted :

"*Resolved*, That it is the right of a subordinate ☐ to require of a member suspended for non-payment of dues, as a condition of restoration, the payment of a sum equal to the amount of dues during the term of suspension, in addition to his dues at the time of his suspension."

This strikes us as rather queer. Michigan stands alone in this proposition.

The following form of Report of Committee of Investigation was adopted :

"To the W.: Master, Wardens and brethren of _____ No. _____,
A. F. & A. M.

The committee to whom was referred the Petition of Mr. _____, for
_____, upon diligent inquiry report as follows:

That he is _____ physically competent for admission;

He has resided within the jurisdiction of this _____ for the last _____;

His belief is _____ in God;

His occupation is _____;

His company and associates are _____ of a respectable character;

He is _____ addicted to the intemperate use of intoxicating liquors;

He _____ uses profane language;

He has _____ licentious nor immoral habits;

All of which is respectfully submitted.

} Committee."

A. L. 587 .

We have commented rather freely upon the proceedings of Michigan, not having any fear of being pitched into, as Bro. Fenton's report on correspondence only occupies 28 pages in noticing the proceedings of 39 American, and one Foreign Grand _____.

M.: W.: A. T. Metcalf, Grand Master, and R.: W.: James Fenton, Grand Secretary, were re-elected.

MISSISSIPPI.

The fifty-second Annual Communication of the Grand _____ of Mississippi was held at Jackson, January 17th, 1870—in session four days.

Two hundred and four _____ represented. The roll number three hundred and twenty-two, but from the Grand Secretary's report, we notice that there are only two hundred and seventy-eight _____ in activity—showing that in fifty-two years, only forty-four _____ have ceased working.

Nine dispensations for new _____ were issued during the year.

The Grand Master presented a very lengthy Address. We select several passages from it:

"Every _____, by a small annual contribution, can accumulate a library suitable to its wants, and never feel the burden. Every Master Mason should read. A reading neighborhood is a good neighborhood to live in, and a reading people are an enterprising and moral, and successful people. One cause of apathy in Masonry, at the present time, is the amount of ignorance that abounds in the _____ of the State. If you visit a reading _____, you will find one full of life, of zeal, of good works."

We commend the above to our _____. We have often and again urged upon the _____ to get, if even but a few books, make a start, and a library will necessarily follow.

"Another creeping evil is the trading on Masonry. Men will pledge their Masonic word, in order to obtain credit, and after having accomplished their purpose, defy their deluded brother, and mock him in his mortification and injury. The Grand _____ should make this offence a specialty, and crush out of existence so heinous a crime."

A matter that receives too little attention from our []; an evil to which young Masons are particularly exposed. We approve of the suggestion of the Grand Master.

Under the head of "Progress of Masonry in Mississippi," the Grand Master remarks :

"The increase of our [] in numerical strength during the past year, was as great as is desired, unless we could believe that the new material is better than some of the old. Some [] are increasing rapidly—some are declining, and some are stationary. In morals, in purity, in sobriety and in personal and Masonic integrity, there has been no progress since I addressed you last. There are various solutions of this state of things, that may satisfy the unreflecting ; and some of them may challenge the sympathy of all. I submit the result of my investigations :

"1st. The war greatly demoralized our whole people, male and female, including within its influence, the children of the country.

"2nd. Subsequent to the war, a system of oaths, test oath, oaths of allegiance, and other kinds, were inaugurated, which may find a sanction in some political good, but which in our State, has had the effect to lessen the sanctity of moral obligations.

"3rd. The peculiar condition of our people, politically, has had a tendency to render our white citizens desperate. It would be out of place to introduce any matter partisan in its nature, but in general terms, our people proper, feel, as a people, that they have no friends on earth, willing to listen to the story of their wrongs, and aid in redressing them.

"4th. Last but not least, the inefficiency and ignorance of Masonic officers in the State are fruitful sources of immorality and wantonness. Where Officers assume the right to profane God's name as a matter of personal liberty, what are we to expect of private members, especially young men, just entering the Fraternity ? When Masters of [] claim the right to be intemperate, can we be surprised that members get drunk and shed blood ?

"None of the above causes authorize the Brethren in forsaking the Landmarks our Fathers have set. We should remember that God lives and rules. My Brethren, behold the sun as it rises in the East. It beautifies and lights up the world, when at its meridian heights, and look upon it again at close of day, as it plunges beneath the horizon into the golden, deep, unknown West. We see no change, no variation from day to day, or from year to year. This same sun smiled upon Adam and lighted up all the paths of Methuselah. The Moon, also, waxes and wanes with the recurring months. Masons are taught to draw lessons from these observations of the Heavenly orbs. They teach us uniformity, regularity and constancy in good works, and to go forward under clouds and in brightest day, in the discharge of every duty."

Evidently, the "African" question bothers our Mississippi brethren. Under the head of "Masonry *versus* Politics," he says :

"Masonry has no connection with Politics ; yet under our present condition and circumstances, we are in danger of losing sight of the dividing line between the two. Negroes are not Masons, but by the laws of Congress, they are voters. An exciting canvass has just passed in our State, and officers have been elected by the votes of a people, formerly our slaves, and now regarded by us as unfitted for the high dignity and the weighty responsibility of acting the part of legislators and other parts of civic duty, equally delicate and responsible.

"I have introduced this subject, to say to you, first : These things are in accordance with the law of the Congress of the United States, and you must peaceably and quietly submit, and endure what you consider wrongs until they can be rectified by such legal remedies as may be left you. The negroes, while they are called, in numbers, the political power of the State, are not responsible for their being in this country, or for occupying the responsible places to which the recent political and social revolution in our midst, has assigned them,

They are ignorant, and out of the seventy thousand who voted in the late election, not one hundred thought or reasoned for themselves, or could think or reason upon the consequences, immediate or remote, that might follow the result of the election. These people are to be pitied by you. Their political elevation entitles them to our commiseration and forbearance. Masonry owes these people a duty. We must not be vindictive, and I enjoin it upon you to be charitable and indulgent.

The contact and direction of the white population have made the negro the most independent and the most prosperous laborer in the United States. Let Masons, instead of threatening evil to these people, for their political hostility and apparent enmity, remember who the negro is, and what he is. Let them seek his improvement and elevation. The "great lights" will, if properly understood, aid us materially in this behalf. In reference to our brethren who have been elected to office over us by the negro vote, I would admonish you to be very charitable. Higher motives may have impelled them than we have been able to ascribe to them. Do not be harsh in judgment with one who advertises his innocence and purity by wearing a Masonic apron. Masons must examine themselves, and by squaring themselves and their acting by the square of virtue, they may look more properly after the acts and motives of others. If you pursue this course—the course which Free Masonry directs, in a few years, the Supreme Grand Master of the Universe will see that the True, the Beautiful, and the Good—attributes of His own being—are placed in their proper estimation."

Society must be in a very excited state, when a Grand Master in an Address to his Grand □, feels called upon to admonish Masons to be "charitable" to a brother who had been elected to office by negro votes!

The committee on "Masonic Law and Jurisprudence," made a very lengthy report, from which we copy :

"I. *Question*.—If a □ is called to confer the F. C. Degree, can it be opened and closed in that degree alone? Or must the minutes be recorded as commenced and closed in a Master's □?

Answer.—A □ called to confer a degree, should be opened and closed in that degree; and the purpose for which it was called should be distinctly stated on the minutes, which should show that the business was transacted in a □ of that degree. It is not necessary or proper to open on the Third Degree, when an inferior degree has to be conferred at a special meeting, as all the preliminaries must have been completed at a preceding stated meeting. Nothing is left to be done at the called meeting, but the ceremony of conferring the degree and the delivery of the lecture."

"II. *Question*.—Should the minutes be read and adopted at the close of the □, or be submitted to and approved by the succeeding meeting?

Answer.—The minutes should be read before the close of the □, that all the brethren may know whether the business has been fairly and correctly recorded. On the Master's inquiry, whether the brethren are satisfied, is the proper time for correction. If no objection is made they are signed, and the □ closed. No change can be made at any subsequent meeting. The minutes are read at the next meeting for the purpose of information as to unfinished business. See sec. 43, Rules and Reg. for Sub. □."

III. *Question*.—In the absence of the S. W., who takes the West?

Answer.—The station must be filled by appointment, *pro tem*. The Junior Warden does not succeed to the Senior Warden, though he does take the place of Master in the absence of that officer, and of the S. W. There is no rule of gradual succession, else it would extend to Treasurer, Secretary, Deacon and Tyler. Each officer, when present, takes his respective place, except that the Warden can fill the station of Master."

"VII. *Question*.—Are Anderson's Constitutions (General Regulations) to be looked upon as constituting a part of the 'Ancient Landmarks,' upon which no innovation can be made?

“Answer.—The General Regulations contained in Anderson’s Constitutions, are not so classed, although some of the Landmarks are embraced in them. They are liable to be altered, ‘provided always, that the old Landmarks be carefully preserved;’ see XXXIX General Regulations, Anderson’s Constitutions. They may be regarded as the Common Law of Masonry, for the government of such cases as have not otherwise been provided for. Each Grand ☐ has the right to alter them, subject to the above restriction.”

Some years since, the following resolutions were adopted by the Grand ☐ of Missouri, upon the report of a committee to investigate and define the Ancient Landmarks of Masonry, of which committee Bro. J. W. S. Mitchell was chairman. They have been generally acquiesced in.

“Resolved, That the Ancient Charges, as published by the order of the Grand ☐ of England, in Anderson’s Constitutions, contain all or nearly all the Ancient Landmarks and usages of Masonry proper to be written.

“Resolved, That no Grand ☐ has the right to alter, change or amend any portion of said Ancient Charges.

“Resolved, That the Ancient Constitutions, as contained in the first edition of Anderson’s Constitutions, is, or should be, regarded as the highest Masonic authority on which to found a Code of Laws for the good of the Craft.”

“VIII. Question.—A ☐ Under Dispensation will make application at the next Annual Grand Communication, for a charter. I wish to join the ☐, as it is five miles nearer my residence than any other ☐. Can I sign the petition for the charter, and in that way obtain membership?

“Answer.—You cannot, as you did not sign the petition for the Dispensation. You cannot acquire membership in that way. The Dispensation was granted to those whose names were in the petition, and the Charter will be issued to them. When the Charter has been issued, the ☐ duly constituted, and the officers installed, the ☐ can admit new members, although those raised in it, while Under Dispensation, are considered as members after it is duly constituted.”

“IX. Question.—Who are officers of a Fellow-Craft’s ☐?

Answer.—A Fellow-Craft’s ☐, when composed of the least number, consists of Master, Senior and Junior Wardens, and Senior and Junior Deacons. Such ☐ do no business but examine candidates and confer the Degree.”

“X. Question.—A brother residing in our ☐, and having a dimit as a Fellow Craft, was rejected in our ☐. Can he join any other ☐ he pleases, whether he lives in its jurisdiction or not?

“Answer.—the dimit was illegally issued. A ☐ can grant dimits only to its members, and a Fellow-Craft is not a member. The ☐ can grant a certificate that the brother has received that Degree, and is in good standing at the time.”

“XI. Question.—Has a Master Mason, with a dimit, the right to join any ☐ he pleases, whether he lives in its jurisdiction or not?

“Answer.—He certainly can apply to any ☐ he chooses for admission to membership. There is no rule requiring a Mason to hold membership in the ☐ under whose jurisdiction he resides.”

“XII. Question.—Is there not a law or edict requiring an applicant for a dimit to state what ☐ he desires affiliating with before a dimit can be granted?

“Answer.—There is no such rule in existence, nor has any such been passed by this Grand ☐. On the contrary, the Grand ☐ has always held that a brother in good standing, and not indebted to a ☐, was entitled to a dimit. A vote of the ☐ is not necessary to his obtaining it. If a brother pays his dues and makes application in open ☐, and there are no charges against him, and none ready to be brought, he is entitled to the dimit, and the Secretary is bound to give him the certificate.”

“XV. Question.—The Natchez Humboldt Association is about to celebrate the Centennial Anniversary of the birth of Alexander Van Humboldt, and ask Harmony and Andrew Jackson ☐ to participate with the Odd Fellows,

Fire Companies, and others, in a public procession, &c. Can Masonic [] take part therein without a special Dispensation from the Grand Master? What is the regulation of the Grand [] on the subject?

Answer.—In 1745, mock processions were gotten up in London, with a view to throw the Fraternity into ridicule. The Grand [] discontinued public processions for a time, and issued an edict prohibiting [] from moving in them, clothed in regalia, without a Dispensation. In a note on the subject, appended to 'Funeral Ceremonies,' in Preston's Illustrations, we find the following:

"The above law was planned to put a stop to *mixed and irregular Conventions* of Masons, and to prevent them from exposing to derision the insignia of the Order, by parading through the streets on unimportant occasions. It was not, however, intended to restrict the privileges of any *regular* [], or encroach upon the legal prerogative of any installed Master. By the universal practice of Masons, every *regular* [] is authorized by the Constitution to act on such occasions when limited to its own members, if the Society at large be not dishonored. Every installed Master is sufficiently empowered by the Constitution, without any other authority, to convene and govern his own [] on any emergency, at the funeral of its own members, or *on any occasion in which the honor of the Society is concerned*. But when brethren from other [] are convened, who are not subject to his control, in that case a particular Dispensation is required from the Grand Master."

Preston, when Master of the [] of Antiquity, acted upon the proposition that it was within the province of the [] or its Master to appear in public procession, and the Grand [] of England expelled him.

"XVI. *Question.*—Is there any law by which a [] may discipline a member who engages in the sale of whisky as a business; keeps a retail grocery or a bar?

Answer.—There is no law which prohibits a Mason from engaging in any occupation which is sanctioned by the civil laws of the land. Retailing spirituous liquors being sanctioned by special license, is, therefore, a *lawful occupation*. It depends altogether on the conduct of the retailer. If he so conducts his business as to bring censure or reproach on himself or the Fraternity, that, of itself, constitutes unmasonic conduct, and subjects him to discipline. If he keeps a disorderly and disreputable house, he can be arraigned for unmasonic conduct growing out of his occupation, but not for the occupation itself."

"A *Past Master* claims that he can only be tried by a [] of *Past Masters* or by the Grand [] itself. His claim is not allowable. His service as a Master or his membership in the Grand [], by virtue of his character as Past Master, does not destroy or impair his amenability to his []. Master Masons are his peers, and his [] has full jurisdiction. It is not understood that he claims exemption as an officer of the Grand []; in which case the trial would have to be deferred until that official relation ceased, or the Grand [] itself be summoned."

The report on Foreign Correspondence, in which the proceedings of forty-three Grand [] are reviewed, was presented by Bro. C. T. Murphy. Minnesota receives a lengthy and flattering notice.

Bro. Murphy approves of our resolution relative to non-affiliates, and commends "it to the favorable consideration of our law-makers, as a move in the right direction."

In our report for 1868, commenting on the address of the Grand Master of Kansas, we said:

"In such a case, if the applicant be a man, *free born*, of mature age, and of good report, hale and sound, not deformed or dismembered, and well recom-

mended, it is immaterial whether he has been rejected or not. The [] judges of the present, not previous condition. We believe in the efficiency of repentance, and that an error of youth should not be followed to the grave, more especially by Masons."

Bro. Murphy says :

" The Brother knows as well as any one, that his opinions here expressed, are in conflict with the established usage and highest authority in the country, and his own deservedly high character as a Masonic jurist, entitles his opinions to great weight. When he takes occasion to inveigh against a well established usage, or a popular construction of the ancient charges, the Fraternity will claim the right to have the objections backed up with something more than a mere disapproval—some argument."

With all deference to Bro. Murphy, " The Brother " does *not* know " that his opinions here expressed, are in conflict with the established usage and highest authority in the country." We have never seen in any of the Monitors—ancient or modern—the question " Have you ever been rejected?" It is a *new* inquiry, and as yet has been adopted by but two or three Grand []. Under the old " Regulations," a man had the right to apply for work, where and as often as he pleased, and the question was never proposed, " Have you ever before applied?"

M.: W.: George R. Fearn was elected Grand Master, and R.: W.: J. L. Power re-elected Grand Secretary.

NEW HAMPSHIRE.

An Annual Communication of the Grand [] of New Hampshire was held at Concord, May 18, 19, 1870.

Sixty-four [] represented.

Eighty-eight on the roll.

The Address of the Grand Master related to his official acts, which were of local interest.

The ten Dist. Dep. Grand Masters gave very cheering reports of the condition of the []. We make quotations from two of them :

" There is in this town a Royal Arch Chapter, a Council of Royal and Select Masters, and a Commandery, all of which hold their meetings in the same hall with the []. The influence of these bodies is unfavorable to a regular attendance of the Brethren upon the []. This ought not to be. The Blue [] is the foundation and forms the substratum of Masonry, and is of vastly more importance than any other branch of the Order. A disposition to neglect the [] for the so-called higher degrees, ought not to be encouraged. As the [] is first in the orders of Masonry, so is it first in importance and value, and it ought to be first in the hearts of the Brethren."

If the subordinate or Blue [] is neglected, where is the material to be obtained for the other bodies?

" On examining the records of this [], which were kept with great neatness and general accuracy, I noticed that it was the practice of the Secretary to make his minutes on loose sheets of paper, which were read at the next regular communication, corrected if necessary, and when approved by the Lodge, entered upon the book of records. I called the attention of the [] to the subject, and

suggested that I thought it a method not to be approved, but was informed by Bro. Shirley and other members of the ☐, that a similar practice obtained in most, if not all the ☐, as well as other Masonic bodies in that part of the State. Of this I had not before been aware, as it is, I think, not the usage in ☐ with which I have been most familiar. This seems to me a loose method which ought not to be approved; and wherever it is practiced, ought speedily to be abandoned. There can be no good reason why the records of each communication should not be made up at once and entered upon the book of records, when, if amendments should be found necessary, they can be made by order of the ☐. Otherwise, in case of the death, or inability of the Secretary before a succeeding communication, the record might be lost, from the want of any one authorized to enter it upon the book."

The records should be written *in the book*, read and approved at each session *before the close* of the ☐.

Venerable Bro. Horace Chase, for sixteen years Grand Secretary, on retiring from office presented a report, a Masonic autobiography of the fifty years in which he has been a member of the Grand ☐.

Transactions of local interest.

The Report on Foreign Correspondence in which the proceedings of thirty-five Grand ☐ are reviewed, was presented by Bro. John J. Bell.

Because of Bro. Bell's comments on our transactions of previous years, we very much regret that Minnesota is not included in the present report.

We overlooked in the report of Bro. Hill to the Grand ☐ of California, for 1869, a notice of the new Provincial Grand ☐ of British Columbia. We copy Bro. Bell's quotation:

"In the appendix we find what seems to be the outline of a constitution, which contains *some* provisions that look queer to our unsophisticated Yankee vision. *E. g.*: every officer of the Grand ☐ has to 'pony up' for the privilege of occupying his exalted position. The Grand Master is assessed \$15, the Deputy \$10, and all others except the Tyler, \$5 each. That is for the *office* itself. Then comes a second assessment annually for 'general purposes,' which is \$15 for the Grand Master, \$10 for the Deputy; \$7 50 each for the Wardens, Treasurer, Secretary, Clerk, Chaplain, Director of Ceremonies; \$5 each for Deacon, Sword Bearer, Architect, Bible Bearer, and \$2 50 on each member of the Grand ☐. How would such a system work in California, especially in connection with another provision, that every Grand Officer and member not attending the sessions of the Grand ☐, shall be fined, the amounts varying from \$10 for the Grand Master down to \$1 for Past Grand Officers and members? Our brethren at the North have certainly hit upon a 'Yankee notion,' if not the philosopher's stone!"

From his comments on Oregon, we copy:

"A brother who was suspended indefinitely, in 1856, was restored to Masonry, and to membership in his former ☐. We had always understood that the right of each ☐ to select its own members was absolute and indefeasible. How long is it to be before ☐ will be forced to receive all non-affiliates in their jurisdiction, at this rate? If the Grand ☐ can force one member upon the ☐, no matter what his former connection with it, it can force as many as it chooses. This is not merely innovation, it is revolution."

The Grand □ can restore to membership only where it *reverses* the decision of a □ for reason of its wrong action.

We copy from his notice of Virginia :

"The committee on the Grand Master's address thus dispose of the colored brethren:

"In the matter of recognition of persons claiming to be colored Masons, we have to report that a memorial, respectful in tone and unexceptionable in spirit, has been presented to this Grand Body by a committee claiming to act in behalf of the Grand □ of Virginia (colored), asking fraternal recognition and representation in this Grand Body, and setting forth various reasons why such request should be granted. But it is clear, from their own memorial, that if Masons at all, these parties can occupy no status other than that of *illegally made Masons*. They claim to have received the degrees in a □ within our jurisdiction, chartered by a foreign Grand □, clearly in violation of well-understood and universally acknowledged Masonic law and usage. It is, therefore, manifestly impossible that this Grand Body can entertain any proposition of affiliation or recognition. The feverish and excited condition of the public mind, in reference to this subject, furnishes an additional reason why this Grand □ should carefully avoid any action which might tend to introduce confusion and disorder where all is now harmony and peace.

"*Resolved*, That this Grand □ decline to recognize or affiliate, as Masons, with the memorialists claiming to represent a colored Grand □ of Virginia."

Bro. Bell presents a lengthy argument in favor of the recognition of the Grand □ of Quebec—which the Grand □ did. He cites as parallel instances, the formation of the Grand □ of the District of Columbia, Maine and Iowa. If Quebec was within the United States, his arguments would be unanswerable, but Quebec is within the British Possessions, and we think the question should be subject to the customs and usages that obtain in European countries.

M.: W.: John R. Holbrook was elected Grand Master, and

R.: W.: Abel Hutchins, Grand Secretary.

NEW YORK.

An Annual Communication of the Grand □ of New York was held at New York, June 7, 1870.

Six hundred and twenty-eight □ represented.

Six hundred and fifty working □ in the State.

Six hundred and ninety-six on the roll.

Ten dispensations for new □ issued during the year.

The address of the Grand Master is a lengthy business paper of great interest. Several matters discussed by him we copy for the edification of the brethren here.

He notices the decease of P.: G.: M.: Robert D. Holmes, and P.: D.: D.: G.: M.: William R. Merriam.

Often in past years, we have noticed in the proceedings of Grand □, complaints against some subordinate □ in the State of New York. Of this matter, the Grand Master says :

"The complaints of Sister Grand □ for the unlawful working upon their material by the □ in this jurisdiction, have occasioned almost constant labor,

anxiety and mortification to the Grand Master. They have been more numerous and better founded than ever before; but have met with the unvarying response, that the offense alledged would be diligently examined and redressed, if sustained, and the evil complained of be repressed if the power invested in the Grand Master was sufficient for its accomplishment."

Reporting a number of cases, and his action thereon, he says:

"This ends, so far as it is deemed necessary to state particular cases, the record of the misconduct of our [] in grasping after and working unlawfully upon material from sister jurisdictions, by which the comity existing between sister Grand Bodies and ours has been seriously endangered, and the general rules and regulations of our own Grand [] set at defiance.

"It would seem as though certain guilty parties thought little and cared less where the materials for the temple they are laboring to erect, were gathered, if only material could be obtained.

"If our temples are to be constructed in this manner, and erected of materials thus wickedly obtained, how can we expect the divine blessing on our work? The Supreme Master has no attributes which will affiliate with, or approve such transactions.

"If it is not already understood, it should be, that this offense can not longer be committed in this jurisdiction with impunity to the offender. There is in such cases of wrongful act somebody guilty, actively or collusively: either by connivance, carelessness, or lack of due scrutiny. In such cases, the effort should be to ascertain, and never fail to punish the one found guilty, according to the degree of guilt. The mills of Masonic justice in this jurisdiction may have ground slowly during the year passed, but they have ground surely, and it is hoped will continue to work till this great evil is repressed."

We opine that hereafter other jurisdictions will have but little cause to complain of New York.

A [], after trial, suspended one of its members. The brother appealed to the Grand Master. We give his argument:

"It was substantially, whether a Mason, being duly summoned as a witness before the courts of law of a State, can appear and testify to the truth, when such testimony will disgrace or implicate a brother Mason or a brother Mason's wife. This was the sole question raised by the appeal, as there was no evidence given or offered, nor was it charged that the testimony given by the appellant before the judge was false.

"In determining the appeal, it seemed to me that Bro. Westlake's position was one of great difficulty as to what he should do in order to avoid punishment by the []. He testified to the truth, and they suspended him. What would the [] have done if he had testified falsely? Certainly, the penalty imposed would not have been less for a higher offence. He would then have been suspended at least. He was therefore certain of suspension by the [], whichever way he testified, whether falsely or truly. Had he testified falsely, would not the court have punished him by indictment for perjury, and sent him to State prison as a felon? Should he have refused to answer? The only reason he could have given for such refusal would be, that his answer would implicate or disgrace a brother Mason, or a brother Mason's wife, no such excuse would have been allowed by the court, and he would have been compelled to answer. Had he still refused, his imprisonment for contempt would have followed, and he would have been an inmate of the county jail till he did answer, and made suitable atonement for his misconduct.

"Masonry inculcates, as a duty on its members, obedience to the civil authority and the laws of the State, and indeed will, in its own tribunals, punish crimes against those laws by suitable Masonic penalties.

"The appellant, therefore, when giving his evidence, was 'obedient unto the law,' and did his duty by civil, as well as by Masonic jurisprudence.

"He could not do otherwise with either safety or security. He thus conformed to the Holy Law, as well as to that of man's devising, and it was a gratification to be able to decide that, in so doing, he did also his Masonic duty.

"He had taken an oath in the presence of the Great Master of the Universe, with his hand on the book of the Holy Law, that he would 'testify to the truth, the whole truth, and nothing but the truth.' Is there anything in the obligations of a Mason, or his duty towards a brother Mason, that forbids, nullifies, or absolves him from the full force of the oath taken?"

"The Grand Master was not and is not aware of anything in those obligations or duties that gives, or professes to give, any such absolution. On the contrary, we are taught distinctly that there is nothing in our obligations that in any wise conflicts with our duties to God, our fellow-men, or the State.

"The appellant was therefore bound by his solemn oath to tell the truth on the examination in question. This duty he faithfully observed, and he could not be punished by any Masonic tribunal for so answering.

"The idea that seems to prevail to a considerable extent, that a Mason, or a Mason's wife, is above or beyond the law of the State, or not subject to have his or her moral character, or standing, or truthfulness investigated, when called as witnesses in the courts of the State, and that other Masons must not, under penalty of suspension, testify to what they know and believe on the subject, is a gross error, and one that can not be too thoroughly eradicated.

"If such an error should become general, it would soon be applied to Masons acting as jurors on the trial of another Mason charged with crime; and finding a verdict of guilty, they would, under such a rule, be liable to suspension, as it would be urged then, as it was in support of the conviction of the appellant, that by such verdict they had brought disgrace on the ☐. Not at all. Those who argue thus should call to mind the noble answer given by a French king to a similar argument urged by certain noblemen petitioning for the pardon of one of their class who had been sentenced to execution for the robbery and assassination of a jeweler; and the pardon being sought because his execution would bring disgrace upon their Order. The king sternly refused, saying: 'The disgrace is in the crime, and not in the punishment.'

"The action of the ☐ was reversed, and the appellant restored to membership therein, and to all the rights and privileges of Masonry."

We copy the following—because of the curiosity of the question.

"The question was presented, whether an alien could be initiated in one of our ☐, though he had resided in this State over one year, and was in all other respects duly qualified, except his alienage.

"My answer was in the affirmative. That in the Fraternity of Masonry, alienage was unknown. That our institution was cosmopolitan in its character, and takes within its folds all who apply, and are Masonically qualified for admission, without the slightest regard to kindred, or tongue, or race, who on inspection, shall pass the scrutiny of an unanimous ballot in a particular ☐. In the commonwealth of our Israel there is no one such a stranger that being Masonically qualified, he can not apply for admission within the gates of the temple, nor was there such under the Mosaic dispensation."

We do not remember of having heard the following question:

"Can the Master of a Lodge testify against a brother, to facts, communicated by the brother to him in the course of Masonic discipline, or when asking his advice as a Master of the ☐?"

"The answer was in the negative. This is the uniform rule of the church, of the legal, and also of the medical professions, and in each of the above cases is sanctioned by law."

"The law is founded on the principle that every facility should be given to an erring man to confess his offenses to, and take the advice of some one in authority over him, and in whom he places full confidence. There is no one between whom that relation is stronger and more capable of good than between the Master and his brethren. At all events, when the Master has thus received the confessions of a brother, he should not be allowed to testify to the facts thus obtained before any Masonic tribunal."

Our constitution contains the same provision as does that of New

York, and hence the decision of the Grand Master is of importance here. We quote :

"The By-Laws of [] have been presented for action, and one of the most important questions arising on them has been, as to the validity of enactments inflicting penalties of various kinds on members for non-payment of dues.

"All such clauses have been uniformly disapproved, and stricken out as unconstitutional and void.

"The 49th section of the Constitution has provided what may be done by a [] for non-payment of dues, and nothing more can be done than is thus authorized. For it is a rule of law, especially in construing powers granted in Constitutions, that the specification of a particular penalty, or censure, or manner of punishment for an act, virtually excludes all other penalties and censures, and all other modes of punishment. It is a rule as old as the common law, that 'when a statute limits a thing to be done in a particular form, it includes in itself a negative, that it should not be done otherwise.' This is emphatically so, when the new penalty sought to be imposed is penal in its character.

"The offense sought to be punished by those censures was non-payment of dues. The Constitution in section 49, calls this offense, 'arrears for dues.' The offense is the same, and is that of default in paying dues. The only penalty given by the Constitution is, that 'arrears for one year's dues shall subject a member to be stricken from the roll.' * * * 'But no act of CENSURE, suspension, or expulsion, shall be pronounced thereon for non-payment of dues only.'

"It will thus be seen that the section itself provides, from greater caution, that no other penalty than the one specified shall be inflicted for this offense.

"It seems to be supposed that though the Constitution says, 'no censure shall be imposed,' yet the [] may impose disfranchisement and deprivation of other Masonic rights, such as the right of speech, the right of visit, the right to charity, and above all, the right of Masonic burial of his remains, if the brother in arrears dies after having omitted the payment of his dues.

"If these things are not 'censures,' what are they? Surely they are not kindnesses or fraternal acts. The term 'censure,' is defined: 'condemning; reproving; reprehending; reprimanding; blaming.' Now the Constitution, by the use of that term, and it being one favorable to liberality, is to be liberally construed, has forbidden any of these punishments being imposed for this offense; and yet, By-Laws are found containing them, in plain violation of the enactment.

"It is difficult to see what penalty, that was not a 'censure,' could be imposed by a []. In all the By-Laws that have been presented for approval, not one of those less penalties imposed, but was a censure, and all of them have been disapproved, and held to be of no validity. The only way given in the law whereby a member of a [] can be deprived of any Masonic right, privilege or authority, for 'non-payment of dues only,' is the constitutional penalty of striking from the roll, after he has been in arrears for such dues for one year. On being summoned to pay his dues, and not complying or excusing his default, he is in arrears, and may be stricken off the roll."

If Grand Master Gibson's reasoning is correct, the Grand [] must change its Constitution, or repeal resolutions adopted in 1868.

We never regarded poverty as a masonic crime, nor can we understand that charity which would compel a brother to expose his poverty before a whole [] or be suspended.

On the right of visitation Grand Master Gibson says :

"These are more flexible in their character. It has thus been adjudged that a [] may refuse to receive a particular visitor, if, in the belief of a [], its peace and harmony will be thereby disturbed. That it is the right of a member of the [] to object to the admission of a proposed visitor, and the latter will, thereupon, be excluded from entering. That the Master ought always to ex-

clude a visitor, whose admission will cause a member to retire in consequence of the reception of such visitor. That the Master cannot require a member so objecting, to state to him his reasons for such objection, nor because such reasons are refused, or, being given, are deemed by him insufficient, can the Master admit such visitor. That the Master may, without waiting for an objection, exclude a visitor. There is no rule in this jurisdiction requiring one who objects to a visitor entering the ☐ to therefore present charges against him.

"The general principles governing the right of visit, and limiting and regulating its exercise, and preventing its abuse, within this jurisdiction, are founded on the welfare of the Craft, the harmony of the ☐, and the comfort of the brethren.

"We regard the ☐ as a particular household—having its own peculiar family feelings, habits, and ways—having its own exclusive and private affairs—having members of one general household, the Masonic Fraternity, but composed of individuals, with human 'feelings like as other men.' We do not, therefore, force upon one member of that family the companionship and society of a member of some other ☐, or of one who is unaffiliated, with whom he will not associate, and whose entrance into the ☐ will compel his departure. Nor do we require the objecting brother to state to the ☐, or to the Master, his reasons for objecting. It is sufficient for us to know that our Masonic brother objects to the visitor being received. We do not drive out of our family a member who is in good standing, aiding, by his presence and with his means, his ☐ in its work, merely to give admission to another, certainly no better, and whom we have not tried, and of whom the particular family may know nothing. He who objects to a visitor, exercises with us a Masonic right, as strong, as necessary, and as valuable, as that of him who seeks to enforce the 'right to visit.'

"We acknowledge the 'right of visit,' but limit, and indeed forfeit it by our particular regulations.

"To compel a brother either to associate with another, or present charges against him and prove his unworthiness, seems to us neither fraternal toward our own members, nor favorable to the visitor. It might sometimes induce a member to present charges for offences committed, merely to avoid fellowship with another, when neither the interest of the Craft nor the welfare of the accuser or accused would thereby be promoted.

"I therefore answer your questions in accordance with the foregoing:

"1. That a visitor has no inherent or absolute right to visit, unless qualified by the right to refuse his proposed visit.

"2. That a Master Mason possesses the unqualified right of objection to a proposed visit, and is not bound to assign his reasons.

"3. That in so doing he exercises a right, and is no more accountable for exercising it, than the other is for proposing to visit.

"4. That he is not bound to present charges, to exclude the visitor."

From among the decisions made by the Grand Master we select :

"One who votes at a particular place conclusively elects that to be his residence.

"The rules of law as to residence, how obtained and changed, are applicable to jurisdiction of ☐ over candidates.

"Residence of a person once existing in a place, it remains there till a new residence is lawfully obtained in another place."

"When one acting on a Committee of Investigation neglects to exercise due scrutiny as to the eligibility and worthiness of a candidate, and reports favorably, and the candidate was not eligible, or not worthy, such committeeman becomes subject to discipline, and ought to be punished."

"Where a Mason having good reason to believe that one is ineligible or unworthy, recommends him to the ☐, he becomes liable to discipline and ought to be punished."

"An assessment can only be directed for a lawful Masonic object.

"It can be ordered by a majority vote of all the members present and voting at a stated communication of the ☐.

"It should be ordered only on the vote of a majority of all the members, duly summoned for the purpose of considering the subject.

"The building of a new hall for the ☐ is not such an object as will justify a compulsory assessment on the members."

"A mistake by a voter in casting a black ball, as to the identity of the candidate, cannot be corrected after the balloting has been closed, and the candidate declared duly rejected. Nor can the candidate, on that account, present his petition again any sooner than the period required by law on rejection. He is duly rejected, and the usual consequences must follow."

The Grand ☐ of New York has one troublesome member—at least we judge so from the reports of two or three years past. It is strange that one of such narrow and contracted ideas could ever become a member of so liberal and enlightened a body as that Grand ☐ is conceded to be.

The following was presented :

"Whereas, The use of the words 'Holy Saints John,' as practiced in the standard work and lectures of this M. W. Grand ☐, is a sectarian interpolation, and in its tendency subversive of the primary principles, the tolerant and universal character of Freemasonry ; and

"Whereas, The 'Holy Saints John' were entirely unknown as 'eminent patrons of Masonry' before the year 1755 ; and

"Whereas, The Grand ☐ of England, the Grand ☐ of France, and other continental Grand Bodies, ignore in their several rituals any allusion to these mythical holy and saintly patrons of ancient Freemasonry ; therefore

"Resolved, That it is the duty of this M. W. Grand ☐, as conservers of the great humanitarian principles submitted to their keeping, to preserve intact and maintain at all times, regardless of "expediency," the cosmopolitan character of the Masonic institution, by discarding all sectarian allusions and tendencies ; and

"Resolved, That this subject be referred to a Special Committee to be appointed by the M. W. Grand Master, who shall report upon the same, in full, at the next annual communication of this M. W. Grand ☐.

Referred to Committee on Work and Lectures, who very properly forgot to report. The following offered on a subsequent day by the same troublesome customer, were laid on the table :

"Whereas, Masonry neither recognizes nor favors any particular sect, creed, faith, or religion, save that peculiar to itself,—the religion of Love, Charity, and Fraternity ; and

"Whereas, The Constitution of this M. W. Grand ☐ forbids ☐ from meeting for Masonic labors on the Sabbath, or the first day of the week, thereby indorsing the sanctity of the Christian Sabbath, and establishing the unmasonic precedent of a recognition by this Grand ☐ of the Sabbath of a particular religion ; and

"Whereas, The Great Light of Masonry, "a rule and guide for faith and practice," commands us to reverence and keep holy the seventh day of the week, and in order that equal justice be accorded to Masons who are Seventh Day Baptists and Israelites,

"Resolved, That the Grand ☐ will not permit ☐ to meet for Masonic labors on the Biblical Sabbath, or seventh day of the week,

"Resolved, That this, as well as all the other matter relating to "sectarianism," be referred to a Special Committee, to be appointed by the Grand Master, and report at the next annual grand communication."

It would have been well, if in earlier days the black ball had been more freely used in at least one ☐.

The Committee on Masonic Jurisprudence—of the five members, four were P. G. Masters incorporated in their report the following :

"Exceptions have heretofore been made to the fact that the Committee on Jurisprudence should doubt or criticise the decisions of the Grand Master. This is founded upon the principle that the acts of a Grand Master are not subject to review by his Grand []. This position can not be maintained. That the edicts and decisions of a Grand Master during the recess are the law of the Craft until modified or altered by the Grand [], and should as such command implicit obedience, is true. And his executive acts, as a general rule, should never be disturbed. But in matters of a judicial character, he gives expression to his individual opinion, entitled, certainly, to the highest respect, but the Committee may entertain a different opinion, and the common arbiter must therefore be found in the collective wisdom or judgment of the Grand [].

"Having approved the decisions of the Grand Master, the Committee have deemed the present a fitting opportunity to give expression to their views, as they can not be construed to have any individual application."

The Grand [] declined to recognize the Grand [] of Quebec.

The report on Foreign Correspondence presented by P. G. M. Simons, is a production of which any Grand [] might well be proud. It, in 119 pages of closely printed matter in fine type, contains a review of the proceedings of forty-one "State Grand []," and fifteen "Foreign Grand []."

Minnesota receives a very fraternal notice. Quoting our resolution on non-affiliation, brother Simons says :

"We entertain considerable doubt of much practical good coming out of this regulation."

Commenting on our report of last year, he says :

"In the notice of New York, Bro. Pierson remarks that, 'in Minnesota the right of the Grand Master to grant dispensations for the formation of new [], is an inherent prerogative, not circumscribed by Constitutions or the Grand [].'

"We can not, of course, dispute the local regulations of Minnesota; but if there is anything at all in their Constitution in regard to [] U. S. D., the Grand Master is circumscribed in his action to the extent of that regulation, whatever it may be. Our brother will, we apprehend, find, on reflection, that the inherent prerogative of the Grand Master extends to the untrammelled decision of whether he will or will not grant a dispensation when applied for, but no further. We guess that an application being made without regard to the required form, or with an insufficient number of signers, the Grand Master would not feel justified by his inherent prerogative in granting the dispensation. And that is about the size of it in this jurisdiction."

Is there any form of application for a dispensation, which Grand Masters are required to be governed by? Is there a particular number of signatures *absolutely* necessary? If so, what is that number? and who had the authority to prescribe the number?

We have known dispensations issued to form [], upon a verbal request, and issued to one individual.

No one has ever questioned the right of the Grand Master who authorized Bro. Stevenson to open a [] in California, as soon as he found sufficient number of Masons to work it. Nor has the legality of the [] thus formed ever been questioned.

On another matter, he says :

"Bro. Pierson considers the negro question at some length, arriving at the

sensible conclusion that the matter belongs to the subordinates, and had better be left there. He overlooks one thing in his statements of the history of Masonry among colored men in this country, which is, that admitting the charter granted to African ☐, No. 459, to have been quite correct and indisputable, where did the other ☐ get their charters from, and by what right or authority did they proceed to form Grand ☐ throughout the country?"

The subject matter of your inquiry was not overlooked, Brother Simons; it is a "dark" subject, and we did not, nor do not think it policy to discuss the question. In tracing history we must take *facts*; now, facts are sometimes troublesome, and like a two-edged sword, cut both ways. Until the necessity becomes absolute there is no use in discussing the question. That the matter of *making*, *belongs to the subordinate* ☐, governed by the Ancient Landmarks, is acquiesced in by most of the Grand ☐; let that suffice for the present—and always, if possible.

Bro. Simons, as does all the other reporters, complain that no statistics are published with our proceedings.

M.: W.: John H. Anthon was elected Grand Master, and R.: W.: James M. Austin re elected Grand Secretary.

NEW JERSEY.

The eighty-third annual Communication of the Grand ☐ of New Jersey was held at Trenton, January 19th and 20th, 1870.

Eighty-three ☐ represented; ninety-eight on the roll.

Eleven dispensations for new ☐ issued during the year.

From the excellent address of the Grand Master, we quote two paragraphs, as the matter treated of cannot be too often spread before Masons:

"Masonry further teaches us as Masons to be true, loyal, and devoted brethren; that as Masons we should set apart some portion of each day's round for attention to the wants and necessities of a worthy brother; that as Masons sincerity and plain dealing should eminently distinguish us, and that the heart and tongue of all true brethren will join in promoting each other's welfare and happiness; that we should rejoice in each other's prosperity; that Masons should be social creatures, that we must neither palliate nor aggravate the offences of the brethren, but in the decision of every alleged trespass against our rules we are to judge with candor, admonish with friendship, and reprehend with justice.

"Everywhere in Masonry, whether in lecture or in symbolism, are found the breathings of virtue, of honesty, of self-denial, of justice, of charity, of true manliness. By precept and example, it is your parts and duties to inculcate these lessons among those over whom you are placed, that the members of our fraternity may be looked up to as patterns of these inestimable virtues, and so our beloved Order be everywhere, by its members, and by the outside world, to whom the veil of the temple of mystery has never been drawn aside, respected and honored. Endeavor then to impress upon the minds and hearts of the brethren, that their lives should be in accordance with these instructions, and that influenced by these principles of our noble institution, they will best discharge the duties that each and all owe to God, and to their neighbors, and do this by the exemplification of such principles in your own walk in life."

The Grand Master reported the following decisions made by him :

"1. Charges of unmaſonic conduct can only be preſented by a member of the ☐ with which the accuſed is connected, or in whoſe juriſdiction he reſides.

"2. An officer of a ☐, duly elected and inſtalled, cannot reſign.

"3. The election of officers in a Subordinate ☐ muſt be by ballot.

"4. The examination of a viſiting brother may be made by the Maſter at ſuch time and place as he may ſelect. It need not take place in the ☐ or ante-room.

"5. A committee of inveſtigation of charges of unmaſonic conduct are not obliged to expreſs an opinion as to the guilt or innocence of the accuſed. In moſt caſes it is adviſable to report the evidence alone.

"6. It is not the duty of a ☐ to procure counſel for an accuſed brother; ſhould he neglect or be unable ſo to do, care ſhould be taken that no injuſtice is done.

"7. A petition for the degrees of Maſonry muſt be ſigned by the candidate, and any action that a ☐ may take upon a petition by any other than the applicant, is null and void.

"8. Believing that the eſtabliſhment of military ☐, and conferring upon them the power to open ☐ and make Maſons, within the juriſdiction of other Grand ☐, to be contrary to Maſonic Law, Maſons thus made and not healed, ſhould not be recognized in this juriſdiction.

"9. Dimits cannot be given by a Grand ☐.

"10. A member of a ☐ who may have applied for a dimiſsion, is entitled to all the privileges of the ☐ up to the time the dimiſsion is placed in his poſſeſſion."

The Grand Maſter ſubmitted the following queſtions for decision by the Grand ☐.

"Can a Subordinate ☐ expel from the rights and privileges of Maſonry, without the concurrence of the Grand ☐?"

"Can an expelled member be reſtored to the rights and privileges of Maſonry, without the conſent of the Grand ☐?"

The Committee on jurisprudence reported affirmatively on each.

At the annual communication in 1869, a committee was appointed to prepare a digeſt of the decisions of the Grand ☐ &c. From their report we quote :

"After a ☐ has conferred upon a candidate the E. A. degree, a member proteſting againſt his further advancement cannot be compelled to give his reaſons for ſuch proteſt; but in caſe of his reſuſal the ☐ may diſregard the proteſt and advance the candidate."

"When the advancement of a candidate depends on his proficiency in the preceeding degree, no vote or ballot of the ☐ is neceſſary."

"The advancement of a candidate duly elected cannot be ſtopped, except by the preſentation of charges, or his failure to become proficient in the preceeding degree."

"The maſter has the power to ſtay the advancement of a candidate, already elected, againſt whoſe character prejudicial rumors exiſt, until an opportunity can be had to examine into the truth or falſity of ſuch rumors."

"When objection is made to the advancement of a candidate proceedings ſhould be ſuſpended until the objector has reaſonable time to preſent his objections in proper form."

"If a candidate for affiliation preſent a regular dimiſsion, but is not vouched for and is unable to prove himſelf an M. M., he cannot be balloted for and elected."

"If a candidate is rejected, and the reſult announced, the ballot cannot be re-considered. In caſe there be but one black ball the maſter may order a new ballot to be immediately taken."

"When two black balls appear, upon the balloting for a candidate, the Maſter has no right, under any circumſtances, to order a new ballot."

"After the report of the committee the ballot muſt be ſpread, whether the

report be favorable or unfavorable. It is the ballot, and not the report of the committee, which elects or rejects a candidate."

"The report of a majority of a committee upon the petition of a candidate is sufficient to authorize the Master to order the ballot to be spread."

"A Mason who has once been dimitted from a ☐, for no matter how short a period, cannot again be made a member without the usual process of affiliation."

"The relation between a ☐ and a member is severed when an affirmative vote is given and recorded upon the application for a dimit."

"It is necessary in all cases for a Master elect of a Subordinate ☐ to receive the Past Master's Degree in Symbolic Masonry before he assumes the East of his ☐, and none but Past Masters who have thus received the degree can be present at the conferring of the Past Master's Degree at the installation of a Master elect."

"Before the minutes are approved the Master has the power to declare a motion, which has been passed by the ☐ and recorded, to have been out of order, and to direct the Secretary to erase it from the minutes."

"When a candidate is elected in one ☐ and another ☐, by the request of the first named, confer the degrees, or any of them upon him, the candidate when raised, becomes a member of the ☐ in which he was first elected, and the initiation fee belongs to the same ☐.

"A member of a ☐, or an unaffiliated Mason, is subject to the penal jurisdiction of any ☐ within whose geographical limits he may reside. Where two or more ☐ have co-ordinate jurisdiction, a member is liable to his own ☐; an unaffiliated Mason to either of them."

"A brother under charges is entitled to his rights and privileges as a Master Mason in good standing; in Masonic ☐ especially, every brother is presumed to be innocent until he is proved guilty."

"A Subordinate ☐ has the power to try a Past Master, after the expiration of his term of office, for offences committed while he was Master, provided that the charge is not for unmasonic conduct arising out of his official duties. For his official conduct as Master, he is responsible only to the Grand ☐.

"A 'regular summons' is usually in writing or in print, issued by order of the Master, signed by the Secretary, and authenticated by the seal of the ☐. A verbal summons, however, given by the Master, is equally binding upon the brother to whom it is given."

"The Master has the right to place either of his Wardens or a brother from the floor, in the East, and permit him to confer either of the degrees."

The Grand Secretary offered and the Grand ☐ gave him permission to re-publish the proceedings of the Grand ☐ from 1786 to 1870 inclusive. The Brother's "bump" of faith must be extraordinary large.

The Grand ☐ gave evidence of appreciation of long and faithful service by providing for the presentation of a "suitable jewel" to the Grand Secretary, who has filled that position thirty-two years.

The Grand ☐ declined to recognize the Grand ☐ of Quebec.

The report on Foreign Correspondence was presented by Brother Hough, the Grand Secretary; it comprises a review of forty-four American and two Foreign Grand ☐.

Minnesota Proceedings for 1868 are noticed at length and fraternally. Several blunders of the subscriber in a former report are noticed, and we cheerfully make the corrections:

1st P. . G. . M. . Whitehead is "not over seven feet high."

2d Bro. Hough was elected Grand Secretary in 1838, consequently he had served thirty years instead of twenty-eight, as we stated.

2d We have a lively recollection of the "Grand Squiers □," it gave us a high appreciation of New Jersey Masons, but after so many years we may have been in error as to the name of the "Presiding Officer."

4th We stand corrected, the resolution of 1863 was repealed. Permission may be given to other □ to make Masons of residents of New Jersey.

But, Bro. Hough, a □ is bound to *obey* the Resolutions of the Grand □, and hence the one referred to was a "law"—perhaps emanating from "*policy*," but it was the law nevertheless.

M. W. Robert Rusling was elected Grand Master and R. W. Joseph H. Hough re-elected Grand Secretary.

NORTH CAROLINA.

The Grand Secretary in a note says:

"NOTE.—The Grand □ of North Carolina was first established in 1771. The archives were destroyed during the Revolution, and for several years, the meetings of the Grand □ were suspended. The number of Annual Communications held prior to its suspension is not known, hence the Annual Communications are numbered from the re-organization of the Grand □ in 1787."

The eighty-third Annual Communication was held at Raleigh December 6th, 1869.

One hundred and fifty-three □ represented.

Two hundred and ninety-two on the roll.

Fifteen □ under dispensation, six were continued at the Communication of 1868, and nine issued during the year.

The address of the Grand Master relates principally to local matters. We quote a pleasing incident related by him on

"THE BEAUTY AND SAFETY OF THE SIGN-LANGUAGE.

"In March, 1865, a Confederate officer was returning from a long and painful captivity to his own distressed and bleeding region. The splendid steamer on which he was still a prisoner, passed old Fortress Monroe, the wrecks of the Congress and the Cumberland, associated with the fame of the Merrimac, and entered the majestic James River. It was a fine day, and the deck was crowded with Federal officers. It was a continuous line of 'blue,' broken only by the solitary 'gray' of the officer mentioned. As 'twilight gray' was coming on, he felt very lonely, although in a crowd. Desiring to see if any would recognize 'a brother in gray,' he simply *walked across the deck*. In a moment a man with silver locks was at his side, and the warm palm of the stranger caused a thrill in his. 'I saw you,' said he, 'and you and your party (there was eleven others in the cabin) must take tea with me.' They went. As the tea was finished, an officer with shoulder straps tapped the two brothers on the shoulder, remarking, 'you must now separate.' No word was spoken, but the Confederate drew from his pocket a prison ring and slipped it on the finger of the stranger, while he took a beautiful masonic breast-pin and placed it in the bosom of the gray. Then, while the cold, lovely stars looked down on the love of their bosoms, they gave the last true grip, never to be forgotten on earth. The stranger was Bro. Jordan of Boston, Massachusetts, and the gray knows not if he is yet living."

We quote from among his decisions :

"*Question*.—What relation does the daughter of an expelled Mason sustain to the Order?

"*Answer*.—Her masonic rights are lost with her father's."

"*Q*.—Can a brother 'sign' the by-laws through an attorney duly authorized?

"*A*.—A brother in good standing with the Craft, being elected to membership, and unavoidably absent, may give another brother a power of attorney to sign for him.

It appears that the foregoing question was, during the recess sent to the Committee on Jurisprudence ; from their decision the ☐ appealed to the Grand Master. The Committee on Grand Master's address dissented from his decision and the question was again referred to the Jurisprudence Committee. The Grand ☐ concurred in their decision which was :

"Our decision was that he could not. That the signing of the by-laws of a ☐ was an act that must be performed in person, and that the power to do so could not be delegated by one brother to another."

We sustain the Grand Master. A Brother is no more bound by the by-laws after signing them than he is before, unless it is conceded that the act of signing a name is of greater weight and more binding than an *obligation*.

The act is his own, whether the pen is held by himself or another party, so long as he assents to the act.

Question.—"Can an officer in a chartered ☐ hold office in a ☐ U. D.?"

Answer.—"He may until the charter is issued."

We hold with the Grand Master, although not in accordance with the general practice in this country.

In Europe a Brother may be the Master or other officer of several ☐ at the same time. Dr. Oliver was the Master of three ☐ at the same time.

The Grand ☐ is moving in the matter of a Grand ☐ building.

One of the "Deputy Custodians" in his report says :

"It is believed, Sir, that this Grand ☐ has the work in its original purity, and it has been said by high functionaries of other Grand Jurisdictions that ours is the most beautiful and correct work extant."

Another styles it the "Best" work, and reports his labors in instructing "the new work." We commend the following to the brethren in this jurisdiction.

"*Resolved*, That the Master and Wardens of any subordinate ☐ that shall fail to take action against the members for disobedience of summons, are guilty of a grave misdemeanor; and any failure in this matter shall be considered sufficient cause for arrest of charter."

No explanation is given for the introduction or passage of the following :

"*Resolved*, That this Grand ☐ disapproves the custom of mock Masonic burial services after a brother has been actually buried, and that subordinate ☐ are hereby forbidden to engage in such services."

If the Grand ☐ meant to disapprove of Masonic organizations forming a part of funeral pageants in honor of public men, then we approve, but if reference is had to funeral ceremonies held in sorrow ☐ then we most emphatically dissent.

Although Sorrow ☐ are of comparatively recent introduction in this country, they have been long known in Europe and are eminently Masonic.

The report on Foreign Correspondence was presented by Bro. R. C. Badger, and contains a very full review of the proceedings of thirty-nine Grand ☐. Copious extracts are made from the addresses of Bro. McMasters and Grand Master Nash.

M.: W.: Robert B. Vance, Grand Master, R.: W.: Donald W. Bain, Grand Secretary, were each re elected.

NEVADA.

The Sixth Annual Communication of the Grand ☐ of Nevada was held at Virginia, September 20, 21, and 22, 1870.

Eleven ☐ represented.

• Thirteen on the roll.

One dispensation for a new ☐ issued during the year.

The Grand Master reports the following :

"One Stephen A. Kinsey, who has resided in this jurisdiction over eighteen years, and who has been for the past four years, and still is, County Clerk of Douglas County, and who had previously been rejected by Douglas ☐, No. 12, under this jurisdiction, left Genoa, Douglas County, on December 8, 1869, arrived in New York December 20, 1869, was initiated in Continental ☐, No. 286, of New York city, January 14, 1870, was passed and raised during the same week, and returned to Genoa, arriving there January 31, 1870, (fifty-five days from the day of his departure thence), having in his possession a diploma or certificate that he was a Master Mason. By investigation, it was found that there was ground to believe that, by the duplicity of himself and the brother who recommended him, namely, one Whitehead, his cousin, and a member of Continental ☐, that the ☐ had been imposed upon in a shameful manner. By order of Grand Master Gibson, Continental ☐ preferred charges against both Kinsey and Whitehead. The charges against Kinsey, have been forwarded to Douglas ☐, with instructions to proceed with the trial. The result has not yet been reported in either case.

"I commend the prompt action taken in these cases by Grand Master Gibson and the New York ☐. Nor can any blame be attached to the Committees of Investigation of those ☐, who, from representations made to them, could not have been expected to report otherwise than favorably upon the applications. Too much care, however, cannot be taken by this Grand ☐ and its proper officers to make it apparent to future rejected candidates, that they cannot with impunity go to some other jurisdiction, upon a flying trip, and return to us flaunting their Masonic diplomas in our faces, and demanding admission to our ☐.

Transactions of local interest.

Bro. Robert H. Taylor presented a Report on Foreign Correspondence, in which the proceedings of forty Grand ☐ are reviewed at great length, the report comprises one hundred and forty-four close-

ly printed pages in small type, and yet after a careful reading, one does not see the place to cut down.

Minnesota receives a fraternal notice. Quotations are made from the Addresses of the Grand Master and the Report on Foreign Correspondence.

How Doctors differ he says, commenting on some remarks in our last report:

"We are sorry that our worthy and able brother should have allowed any such considerations to weigh with him. Our idea of the matter is, that each Committee on Foreign Correspondence owes a duty to the Craft at large, as well as to its own jurisdiction."

Some one, we believe that it was our Grand Master, remarked that our last report was the best we ever presented, because *we refrained from comments*. On the second sober thought, we coincide with Bro. Taylor.

We copy his quotation from Bro. Bell's report of 1869.

"It is said negroes are not free born; where true, it is a valid objection, which very few, if any, would disregard. It is said they are degraded and brutal, unfit for association with Masons. If any man is so, he ought not to be made a Mason, whether white or colored. Some have even gone so far as to say that the negro never can be educated to be fit to be made a Mason. If unfit, he should not be made; why not then rest satisfied with what are undoubted and unquestioned objections? Why abandon all these and attempt to stand on the entirely indefensible ground, that the man is *not white*? Suppose a man to be everything that is desirable, but the one thing, that is, color is not like the majority of Masons; born free, as his ancestors for generations were before him, educated, talented, adorned with all Christian virtues, a refined gentleman, but black. Can it be pretended that in such case he is ineligible for the mysteries of Masonry? If it be said there are none such, there can be none such, then place your objection on the safe ground of valid and well known objections: he is not free born, ignorant, brutal, bad, or no gentleman—not urge the mere accident of color."

Bro. Taylor is also the Grand Orator, we present two extracts from his brief oration, delivered at the close of the Grand Lodge:

"Our institution, so old, yet bearing ever so many marks of perpetual youth; so honored and so honorable, has claims upon us which, in our freest and most thoughtless moments, should never be disregarded. More especially should we, here present, who all either have or have had some part in 'ruling and governing' the brethren, be sure that we have arrived at the point of correctly ruling and governing ourselves. Shakspeare says:—

—'There's nothing so becomes a man
As modest stillness and humility.'

Certainly, nothing more becomes a Mason than suavity of manner in his Masonic intercourse, and mildness of language even when rebuke is demanded. In the conduct of ☐ business, and the various discussions that must there necessarily arise, we should always remember that 'a soft answer turneth away wrath.' By inconsiderate departure from this proverb, the peace and harmony of ☐ have often been seriously disturbed, and sometimes entirely destroyed, never to be restored. Brethren, you cannot too assiduously cultivate 'good will toward men,' either in the ☐, or in your daily walks in the world. From many quarters of the Masonic field we hear complaints that not a few workmen have ceased from labor, and have become estranged and unaffiliated. Is not this, in some measure, owing to bickerings and disputes among the Craft

growing frequently out of the most trifling matters? Surely, it is not because Masonry lacks any of those intrinsic elements of worth and value which its most ardent friends claim for it. It is a system of the most suggestive symbolism, of the most eloquent truths, of the most sublime teaching. Let us not forget them. In the practice of its precepts, everywhere, and under all surroundings, no matter what may be our condition as to those outward circumstances and vicissitudes which the accidents of fortune bring to us, we may ever find the blessings of an approving conscience, and of enduring contentment, realizing the dream of the poet in those choice benefits—

‘Which nothing earthly gives or can destroy—
The soul’s calm sunshine, and the heartfelt joy.’”

“With such a hope and faith, the Fraternity of Free and Accepted Masons may well smile at the impotent anathemas of its enemies. Its origin, its history, and its purposes, alike command the respect of those whose respect is valuable. Its powers of doing good; its use of that power in healing the wounds of affliction; in drying the tears of the widow, and stilling the cries of the fatherless; in elevating and refining human character, and in building up and sustaining among men, Brotherly Love, Relief, and Truth, are a sufficient answer to calumny, as they are a sufficient reason for its universality and stability. Amid all the changes of government; the passing away of old generations, and the coming of new; the upheaval and disappearance of social systems; the growth and decay of dogmas and of forms, Freemasonry has remained as the fathers planned it. Its noble structure has withstood storm and siege, and to-day stands proudly in all its ancient strength and beauty, towering, grand, impregnable. So may it ever endure, blessed by the wisdom of the Most High, claiming the allegiance of the hearts, and the service of the willing minds and of all the good and true among the sons of men, till time shall be no more.”

M. W. George Robinson was elected Grand Master and “V. W.” Wm. A. M. Van Bokkelen re-elected Grand Secretary.

NEW BRUNSWICK.

The Second Annual Communication of the Grand ☐ of New Brunswick was held at St. John, September 22, 1869.

Seventeen ☐ represented.

Twenty-five on the roll.

The address of the Grand Master was mainly confined to local matters, we make one extract:

“The masonic record for the past year, within this jurisdiction, has been marked by the progress and prosperity of our Order. The efficient working of the lodges already established, the erection of new lodges, and the building and dedication of Temples devoted to masonic purposes, evidence the steady advancement of our ancient fraternity. Harmony and unity prevail among us, and I feel justified in congratulating you on the success which has attended the organization of this Grand ☐.

The question of erecting a Masonic Hall is being agitated.

The following changes to the constitution were reported by the board of general purposes, and adopted:

“1. Every member of the rank of Past Master who shall remove into the Province of New Brunswick, and shall become a regular contributing member of any ☐ therein, shall retain his rank as a Past Master, and as such be entitled to membership in Grand ☐.

“2. No Mason can be a member of more than one ☐ at the same time, except that he may be elected an honorary member of another ☐ or ☐, as hereinafter provided in this Constitution; but in case he shall be suspended, ex-

cluded or expelled from the ☐ of which he is an actual member, his Honorary Membership shall absolutely cease.

"3. No Brother shall be admitted an honorary member of a ☐ without a regular proposition in open ☐, nor until his name, occupation and place of abode, as well as the name and number of the ☐ of which he is, or was last, a member, shall have been sent to all the members in the summons for the then next regular ☐ meeting.

"4. An interval of not less than seven days shall, in all cases, elapse between the times respectively of conferring the degrees on a Brother.

"5. Every election of officers shall be by nomination in open ☐ and where no opposing candidate is nominated, the election shall proceed by show of hands; and in case a ballot is taken, every ballot cast for a Brother not in nomination, shall be destroyed uncounted.

"6. The Worshipful Master of a ☐ shall not be elected to that office for more than two years consecutively, except by dispensation from the Grand Master.

"7. Any member of a ☐ absent from the Province of New Brunswick for more than two years, or upwards, may, by a vote of the ☐, be considered as having withdrawn therefrom.

"8. In case of the re-instatement of a member suspended for non-payment of dues, the Lodge re-instating him shall pay all arrearages of dues to the Grand ☐ for the Brother restored."

Masonry is free, every member of the ☐ has a perfect right to vote for whom he pleases for any office and is not obliged to expose his vote. We are opposed to nominations.

The brethren should be left free to act in the choice of W.: M.:, if he is an efficient officer and a majority of the ☐ desire his re-election, their wishes should not be interfered with by the Grand ☐ no matter how many years they may retain his services.

No report on Foreign Correspondence.

M.: W.: B. Lester Peters, Grand Master and "V.:." W.: B. F. Bunting, Grand Secretary, were each re-elected.

OHIO.

The Sixtieth Annual Communication of the Grand ☐ of Ohio was held at Cleveland, October 19, 1869.

Three hundred and sixty-six ☐ represented.

Four hundred and twenty-two on the roll.

Fourteen dispensations for new ☐ issued during the year.

The Grand Master delivered a somewhat lengthy address, mainly devoted to his official doings.

He arrested the charter of one ☐ for conferring the degrees on Sunday; of two for meeting in the same room with another secret society; suspended two Masters for drunkenness and gambling; another for refusing to perform his official duties as Master, because his ☐ did not sustain certain charges preferred by him against a member; and, of another, for taking unwarrantable means to prevent a chapter meeting in the same hall with his ☐.

We present the following extract as it relates to a new matter, We endorse the G.: M.:;

"During the year there have been two *public discussions* of the merits or demerits of Masonry, between members of the Institution and its opponents, and I have been tempted to doubt the expediency of indulging in such a course. It is urged that the cause must be a weak one that would not bear the public scrutiny, but every initiate is instructed at the threshold that he 'should avoid entering into quarrels or fruitless arguments with those whom ignorance or prejudice may cause to abuse it.' Provided we live true to the *teachings* of Masonry, and make its precepts the rule and guide of our daily walk and conversation, then will our enemies be silenced, and our conduct be a *living epistle* that will be its *most eloquent defense*. Our chief 'duties as Masons are those we owe to God, our neighbor, and ourselves. To God, in never mentioning His sacred name but with that reverential awe which is due from the creature to its Creator; to implore His gracious favor in all our laudable undertakings, and ever to esteem Him the chief good. To our neighbor, in ever acting with him upon the square, and in all our dealings and intercourse with him, doing unto him as, under similar circumstances, we should desire him to do with us. To ourselves, in cultivating every moral and social virtue, and shunning every irregularity having a tendency to impair our faculties, and debase the dignity of our profession.' It is degrading the institution of Masonry, and humiliating to its friends, to see this public discussion of its merits. Does not every candidate, for initiation come 'of his own free will and accord?' Does he not come to us 'unbiased by friends, and uninfluenced by mercenary motives?' Why, then do we seek to discuss the merits of the Institution, when by so doing we not only violate the precepts of Masonry, but confer no benefit on the Craft?' Let us live consistently with our profession *as Masons*, and we shall compel the respect of all good men. I suggest that the Grand ☐ give an expression on this subject, in order to check this disposition to public discussions."

A communication from P. . G. . M. . Bierce, in regard to Colored ☐ of Masons in Ohio, with a petition from Wm. T. Boyd, Grand Master of the Colored Grand ☐, was presented and referred to a special Committee, which reported the following preamble and resolutions, and they were adopted:

"The Select Committee to whom was referred the petition and memorial of the 'Grand ☐ of Colored Masons of Ohio and its jurisdiction,' recommend the adoption of the following preamble and resolutions:

"WHEREAS, This Grand ☐ is disposed to do justice to all men without regard to color, race, or religion; therefore,

"Resolved, That the resolution adopted by this Grand ☐ in 1847, and which is as follows: 'Resolved, That in the opinion of this Grand ☐, it would be inexpedient, and tend to ruin the present harmony of the Fraternity to admit any persons of color, so-called, into the Fraternity of Free and Accepted Masons, within the jurisdiction of this Grand ☐, be and the same is hereby rescinded.

"Resolved, That this committee be continued with instructions to report further at the next Grand Communication of this Grand ☐.

The report on Foreign Correspondence was presented by P. . G. . M. . Thos. Sparrow, the receipt of the proceedings of thirty-five Grand ☐ are acknowledged. Minnesota does not appear in the list. The New York committee say of the report:

"M. . W. . Bro. Thomas Sparrow presented a Report on Correspondence, arranged by subjects, a method which must entail very great labor on the Committee, without a corresponding benefit to the Craft."

In which we concur.

M. . W. . Alexander H. Newcomb was elected Grand Master, and R. . W. . John D. Caldwell re-elected Grand Secretary.

Since writing the above we have received the proceedings of the Grand Chapter of Ohio for 1870, containing the announcement of the death of Grand Master Matthews, March 16, 1870, at Cincinnati.

OREGON.

The Twentieth Annual Communication of the Grand ☐ of Oregon was held at Astoria, June 20th, 21st and 22d, 1870.

Thirty-two ☐ represented.

Forty-six on the roll.

Three dispensations for new ☐ issued during the year.

The address of the Grand Master relates mainly to local matters, upon one subject we quote his language :

"I find a custom prevailing to some extent, in this jurisdiction, of ☐ and brethren giving letters or certificates of good standing, &c., to brethren to travel about the country, visiting various ☐ as paupers, and in this itinerant manner applying for relief to the Fraternity. I hope you will put a seal of condemnation upon this practice, which will show to the brethren and the world at large that such is not true Masonic charity, but a perversion of the whole plan."

The committee on the address reported :

"Your committee do not think this evil an extensive one, still they would recommend Masonic discipline in all cases where letters or certificates are furnished to brethren for the purposes mentioned."

We notice in the Proceedings an appeal case. A party petitioned ☐ A. for the degrees and was rejected; after a time he removed within the jurisdiction of ☐ B.; some seven months after his removal he again applied to ☐ A., was accepted, and received the degrees, whereupon ☐ B. complains to the Grand ☐, that ☐ A. had invaded their jurisdiction. The Grand ☐ sustained ☐ A. This jurisdictional question, like that of non-affiliation, appears in as many phases, as the *serpent* had heads, that tradition says Hercules killed. Of late, Masonic bodies appear to be acting upon the proposition that because an applicant is *rejected*, he is necessarily a *bad* man. We have always supposed that a rejection is simply a notification to the applicant, "We don't want you."

There are many reasons, other than moral unfitness, which may produce a rejection.

Vindictiveness, perhaps, as often as moral unfitness in the applicant, induces rejection. Why, then, follow a rejection from ☐ to ☐, or from State to State? We have failed to find the law that declared or that can be tortured into the construction, that application gives lifelong jurisdiction. Our doctrine is, that residence, actual *bona fide* residence, gives jurisdiction; that such residence should be of sufficient duration to establish a reputation—in this jurisdiction one year is required. If the ☐ is satisfied they may accept,

without writing to Maine or Oregon, or Australia, to find out what the applicant status was ten or a dozen years previous.

It was a saying of thirty years ago, "We leave the applicant in as good condition as we find him." If a rejection is to operate as a finality, it is but fair to require a reason for rejection. We can mention names of those who—rejected, afterward admitted, achieved the highest honors of the Fraternity, as also in the State and National Governments.

In the Oregon case we should have decided as did the committee, but for different reasons. The applicant was well known to ☐ A. and had not acquired a residence within the jurisdiction of ☐ B.—he showed a fearlessness in applying where he was known, and where he had been once rejected, that proved him worthy.

We remember of having been, some fifteen years since, in attendance upon a Masonic body in Connecticut. In an anteroom were several aged brethren, conversing upon the means of recognition and comparing—we made some motions—when a very aged brother said to us "Please do *that* again," we complied, and he asked "where did you learn *that*?" we answered "out West." "Well," said he, "I have often *hern* tell that they were very fast folks out West, and I see they are fast in *Masonry* as in other things. I've been a Mason mor'n fifty years, and I never saw anything like that 'ere, before." An innovation which is universally taught in the Western ☐, was something *new* to our aged brother.

We are reminded of the something new, by finding in the Proceedings of ☐ Oregon the following, which was adopted:

"Your Committee, to whom was referred the matter of devising some suitable means whereby imposters may be prevented from practicing their schemes upon the brethren of this jurisdiction, request the adoption of the following resolutions:

"*Resolved*, That it shall be incumbent on every traveling brother asking assistance from the brethren in this State, to produce, with his application for pecuniary aid, a certificate from the ☐ of which he is a member, of his being a Mason in good standing. This certificate shall be good for one year from its date, and shall bear the seal of the ☐ from which the brother holding it, hails.

"*Resolved*, That we suggest to sister Grand ☐ the propriety of taking some similar action with regard to the members under their several jurisdictions."

If our aged Brother was alive, we opine that he would comment upon the foregoing.

P.: G.: M.: S. F. Chadwick presented the report on Foreign Correspondence, which contains a notice of the proceedings of thirty-nine Grand ☐, Minnesota included.

M.: W.: D. G. Clark, Grand Master, and R.: W.: J. E. Hurford, Grand Secretary, were each re-elected.

PENNSYLVANIA.

The Grand ☐ of Pennsylvania is charged with being particularly reticent with regard to their transactions; that charge can hardly hold good for the year 1869. We have before us a pamphlet of 228 pages of interesting matter, being an abstract of the proceedings had at the Quarterly Communication Dec. 1st, and the Annual, Dec. 27, 1869, held in Philadelphia.

At the Quarterly, which appears to be the business Communication, one hundred and seventy-seven ☐ were represented. Four hundred and fifty-five on the roll, including twenty-three constituted in 1869. The reported financial condition of the Grand ☐ is:

Assets,.....	\$920,257.79.
Liabilities,.....	348,200.00.

Balance in favor of Grand ☐ ,.....	\$572,057.79.
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The Grand ☐ is building a new hall in Philadelphia, the ground cost	\$156,793.16.
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There has been expended on building.....	186,974.64.
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Total	\$342,767.80.
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\$200,000 was appropriated for the year 1870.

The receipts of the Charity Fund amount to....	\$5,030.31.
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Expenditures.....	4,002.62.
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The "Girard Trust Fund" amounts to.....	51,920.00.
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The Stewards of that fund report,

Receipts.....	\$4,313.06.
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Expenditures	3,661.25.
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It requires some financial ability to be Treasurer of that Grand ☐.

By an amendment to the Constitution no ☐ in Philadelphia can confer the degrees for less than seventy-five dollars, the others not less than forty. The Charter fee was fixed at \$200.

How many ☐ would be constituted in the West if such a fee was required.

At the Annual Communication "R. . W. ." Richard Vaux, Grand Master, delivered a very eloquent address replete with information and sound suggestions.

We cannot "scissors" the whole. The brethren must be content with the following quotations:

"The Pennsylvania work is sublime from its simplicity. That it is the ancient work, is best shown conclusively, however, from this single fact—it is so simple, so free from those displays of modern inventions to attract the attention without enlightening, improving or cultivating the mind. In this work, every word has its significance. Its types and symbols are but the language in which truth is conveyed. These are to be studied to be understood. In the spoken

language, no synonyms are permitted. In the ceremonial, no innovations are tolerated. In the ritual, no modern verbiage is allowed. The head and mind are both under the influence of the solemnizing power of these objective teachings, and the true interpretation of the sublime principles and majestic truths so taught. Let us then raise the standard of this work by properly understanding what it is and what is taught by it. Let Masters and  understand that making members is not making Masons. Let us endeavor so to instruct those, on their entrance into the fraternity, that their lives thereafter will be ever under the guidance of the lessons then received. The secrecy which is there made imperative, will be followed by a confiding and enlightened obedience, till those important relations which at last are created, will be maintained by Masons with a faith and fidelity which are indestructible.

"It may be well here again to avow the principle that in Masonry what is not permitted is prohibited. It is not permitted that a workman should ever be justified or excused for the introduction of words or expressions, sentences or meanings, into the esoteric sections of the ceremonial, which is not the authorized version of the Landmarks. If any such occur, it is violative of the unchangeable basis and foundation of Masonry. No Mason, no body of Masons can do this, without incurring the penalty which the ages have hardened into an unchangeable decree."

"It is not unfrequently heard among the less thoughtful of the brethren, that Free-Masonry is progressive. This, as so stated, is an error. If by progressive is meant that novelties and mere attractions; an adaptation to passing fancies, to the forms which futile though glittering superficialities assume, to supercede the real and the true, then Masonry never so contradicts its character and origin. It is the highest glory of the Order that it is steadfast and established. It resists innovations with a power which has never been overcome. Its landmarks are the towers of its strength. They may be assaulted, but never destroyed. Free-Masonry is a citadel in which its mysteries are guarded by its usages and customs. They never slumber or sleep. The watchful eyes of these guardians are never closed. By the Masonic light, which is unextinguishable, the approach by force, or stealth, of hostile aims is detected. Progress may assume to be a virtue, but progress not based on the severest application of admitted truths cannot enter our temple gates. The advancement we admit, is proficiency required for further advancement. Let us reject the seductive influences of that progressive spirit which seeks to build, by destroying the foundation. The world is full of such progress, and its track is marked by the ruins it has made."

His conclusion is very beautiful :

"Amid the joyous feelings that now fill our hearts, let us stop to introvert our thoughts under the covering of a sorrowing silence. Let us stop to contemplate the tears of the widow and the fatherless of the Fraternity, which the passing year has not wiped away.

"Those for whom they mourn are, we trust, before the Grand Master, who sitteth on His throne in the Grand  in Heaven, the holy and glorious light of which we here below can only obtain a glimpse by the eye of faith, from the stars as they shine in its tessellated pavement. Thereupon is the altar upon which the angels, cherubim and seraphim make the sign of adoration. There-in Hope is the Pursuivant, wearing the sword of justice sheathed in pardon, and the jewel of repentance brilliant in the rays of Divine Love."

We cannot forbear making the following extracts from the Inaugural Address of Grand Master Lamberton :

"No brother can be elected Master of a , who has not been elected and served as Warden of a  in this jurisdiction, except in extraordinary cases, or at the formation of a new , when no Past Warden, who is willing and qualified to act as Master, is to be found among the members. Why? In order that a brother by his diligence in Masonry and his personal character, having first gained the confidence of his fellows, may be chosen a Warden, and then by service in that station shall prove his worth and merit to become their Master,

Then his assent to the Ancient Charge. 'You agree to be a good man and true, and strictly to obey the moral law,' is no hollow mockery, but is his covenant with the ☐, to which he adds the surety of his character. It is not enough that he be able simply to perform his duties within the ☐, but that outside of it he be of good report. To do the work of the Chair requires more than memory, than polished manners, than swiftness of decision, than knowledge of Masonic lore or law. To do it *well*, in harmony with its beauty and the grave and profound lessons it teaches, there must be staunch strength of character and fair reputation. You cannot match 'cloth of frieze with cloth of gold,' nor can the dishonest, the corrupt, the backbiter, the profligate, the lustful, lead the neophyte in the walks of virtue, honor, truth, and purity of life. The Master is his ☐'s representative before the community; as he stands and is judged by those without our pale, so will his ☐ stand and be judged. If he in the ☐ is inefficient and incapable, and outside of it is thriftless and of ill-repute, indifference and discontent will be bred, the ☐ drag along a sickly existence, the brethren be put to shame, and the Royal Craft be despised. Then let the Craft at all times take good heed as to those whose feet they place in the path to the East. Now, in our power, we need to be watchful, that we lose not our own self-respect and the faith and trust of our fellow men. The world is not content to move forward in the old ruts at snail pace. The rush is all around us. And as Masonry pulsates in unison with the advance made in science and art, morality and virtue, always conserving her beautiful truths, and holding fast to the customs and teachings of the fathers, she feels the impact of the forces without, and requires that those who minister at her altars, and preside in her ☐, should be such as will not abate her power, retard her progress, violate her landmarks, but so teach and so live, as to give to their teachings the strength which true manliness alone can give, and exemplify in word and deed that they are FREE MASONS."

"A Mason in the undoubted right he enjoys freely to pass upon the qualifications of candidates, answerable to his conscience, should use that right governed by a sense of its importance and of his responsibility. At our ballot box, he is no true man who is controlled by partisan rancor, business rivalry, sectarian prejudice, or other like unworthy influence.

"The casting of a black ball at the suggestion of any such motive is in ignorance of the alphabet of the Order, is in violation of duty to the Craft, and is the act of a coward who takes advantage of his opportunity to strike the stealthy blow. 'The ballot is not to be polluted for the purpose of petty malice, private revenge, or in a spirit of retaliation for real or fancied injuries.' And one who thus wields the power which Masonry gives him, and excludes from our Temple those against whom there is no other objection, has been declared by this Grand Lodge 'to violate his Masonic obligations,'—'to be a foe to Masonry, and false to every principle of duty and right, and unfit to belong to the Craft.'

"If a brother rightly appreciates the nature and effect of the vote he casts upon the petition of an applicant, it will be done with care and deliberation. And when so done, and the result has been declared to be against the petitioner, there will be fewer cases of testing the ballot. It is too frequently from undue haste and incautiousness in depositing the ball, that a custom has latterly sprung up which would be 'more honored in the breach than in the observance,' of alleging mistake and having thereon an order issued that the ballot be tested. It is ill-becoming any brother, who understands what he is doing, to confess his own remissness in the performance of a grave Masonic duty, by the avowal that he failed to distinguish the ball that he cast, when by its use so much of good or evil may follow. A badly lighted room, or weakness of sight, may plead excuse for the error, but even these should demand observance of greater care and caution.

"With societies and associations innumerable to which this age has given birth, there seems to have come a forgetfulness of that stern reticence which once characterized Free Masons. It is well sometimes, lest evil example become contagious, to turn for instruction to those clear-ringing old charges, once prescribed 'to be read at the making of new brethren, or when the Master shall order it:' 'You are to act as becomes a moral and wise man, not to let your

family, friends and neighbors know the concerns of the [], &c., but wisely to consult your own honor and that of the ancient Brotherhood, for reasons not to be mentioned here.' How keep we this law?

"If there is one thing clearer than another which a Mason must try to learn, it is that which the great philosopher of antiquity said was most difficult to do, 'to be secret and silent.' There is an indiscretion on the part of some that it is high time to curb. The transactions of the [] are not to be told in the market place or talked of in the streets. They are to be communicated only to those entitled to know them; and especially is this true of the action of the [], in disapproval of a candidate. It is his right that the fact be confined to Masons, and that it stand unrevealed to all else."

The report on Foreign Correspondence, in which is reviewed the Proceedings of forty-one American and two Foreign Grand [], comprising one hundred and forty eight pages of the pamphlet, was presented by Brother Robert J. Fisher. Our Proceedings for 1869 are noticed and extracts made from the address of Brother McMaster's and Grand Master Nash, and from the report on Foreign Correspondence.

Noticing our Grand Master's remarks on the "Work" question, he asks this pertinent question :

"We of Pennsylvania wish to know if WILLSON had the true work why he is now denounced by the Grand [] of Vermont?"

We find the following in his review of Maryland :

"It appears that a dispute arose between two members of that [], in relation to the reception by one of them of a sum of money, claimed by the other to belong to him. After the matter had been decided by the Subordinate [], the case was removed to the Grand [] by appeal. The Grand [] dismissed the case, because it was the opinion of that [], that the charge preferred against the brother having grown out of a dispute in relation to holding funds improperly by Brother F., is not a proper subject of adjudication by a [], but should be left to the determination of the civil courts.

"We think the Grand Stewards' [] showed their good sense in the action taken by them in this case. [], Subordinate or Grand, are not the proper tribunals to adjudicate upon such matters, unless the parties agree to submit to their determination and final arbitrament, and even then their assuming jurisdiction is perhaps generally followed by bad feeling, and produces discontent in the []."

In which we fully concur. Masonic [] were not instituted to collect debts. We have not seen the address mentioned in the following, copied by Maryland Committee :

"Brother Wroth kindly copies into his report the whole of that part of the address of Grand Master Vaux in relation to the examination by [] out of this jurisdiction, of Pennsylvania Masons who are desirous of visiting their []; the substance of which is, that as the formula of examination differs in our [] from most of the other State Grand [] jurisdictions, they are often examined on non-essentials, which he recommends be omitted, and the examination confined to essentials. Grand Master Vaux's request is so reasonable that it seems strange that any of our brethren abroad should object to it. We think ours is the proper formula, and as it contains all that is essential to an examination, and no one can answer its requisitions who is not a Mason in good standing, our system cannot debar any brother from abroad being admitted to visit us, who is entitled to. Whilst, on the other hand, the propounding of non-essential questions, and which are not relating to its landmarks, tends to prevent

Pennsylvania Masons from the full enjoyment of Masonic privileges, when out of the jurisdiction of their own Grand [] .”

We quote the following, copied by Bro. Fisher from an address by Bro. Garrett, of Missouri, at the dedication of the “Free Masons Hall” at St. Louis :

“Much is said about the peculiar nature of our ties of brotherhood, which appear to the world so mysterious, so endearing, so strong. So many, their universality and binding force are in conceivable. Brother Garret relates the following incident to illustrate it;—Two men had been fast friends. In an evil hour they quarreled. They did not speak, and had not spoken for years. Mutual friends had tried the art of reconciliation in vain. They were avowed enemies for life. One of them became a Mason after the estrangement, and it happened that the other remained ignorant of this fact. One evening he too was admitted into a [] ; almost the first voice he heard, and certainly the first face he saw, was that of his enemy, who presided over the ceremonies of initiation, and was obliged, according to usage, to address him by the title of ‘brother.’ This was a most peculiar situation, and a severe ordeal for both. After the [] was closed, the Apprentice sought the Master, and without any preliminaries the following colloquy ensued, commenced by the newly made Mason :

“‘Are you a member of this [] ?’

“The reply was, ‘I am.’

“‘Were you present when I was elected?’

“‘I was.’

“‘May I ask if you voted?’

“‘I did.’

“‘Now will you tell me how many votes it requires to reject a candidate, on a ballot for admission?’ The Master answered ‘One.’

“There was nothing more to say. The initiated extended his hand, which was warmly grasped by the other, and uttered with thrilling accents, deep emotion mellowing his voice, ‘Friend! Brother! You have taught me a lesson I shall never forget. This is a little ray of Masonic light. No language is so eloquent as the silent throbbing of a heart full of joyful tears.’ While this kind of cement is used in our moral edifice, should it not be enduring? Who can wonder that it is so strong?”

We quote another extract from the same address.

“We frequently hear the expression that such a man is a ‘High Mason.’ A well-informed member of the Order can only laugh at this. I know of no *higher* Mason than a *Master Mason*, a member of what is termed the Blue Lodge. There are degrees, and grades, and orders, and rites following this, but they all spring from the three degrees of Ancient Craft Masonry. The [] stands *alone*. The other orders and rites cannot exist a day without the [], while the [] would not only live but would suffer no change without them. The [] is the greatest, because it is universal; and the *highest*, simply because it is indispensable. If a corner-stone is to be laid, the [] is called to do it. If a Masonic Hall is to be dedicated, the [] performs the ceremonies. If a brother is sick or in distress, the [] is at his side; when he dies, the [] conducts the rites of sepulchre, and becomes the life long friend of his widow and orphans.”

One further extract from Bro. Fisher’s admirable report.

“When this is done, and then only, may we look for the time when the Ritual of Pennsylvania will be made to correspond with that of the other Grand [] of the United States; its use since the organization of that Grand [] being in our opinion the only argument in its favor.”

“In reply to these remarks of Brother Cunningham, we freely admit there exists a marked difference between the Pennsylvania ‘work,’ and that of some other jurisdictions in the United States. It not unfrequently happens that visitors from them to our [] comment on it, and make criticisms which might tend to depreciate the value we, as Pennsylvania Masons, attach to the ancient ceremonial. This jurisdiction authorizes the work as it is given, because it is

the most ancient on this continent. There is hardly to be found an educated Masonic scholar who does not admit we are nearer the true standard in our esoteric teachings than other Grand [□]. We claim it is the ancient work of the Craft. It is sublime in its simplicity. It avoids the dramatic and modern attractions which have become, it would seem, in some places, necessary to arrest the attention; or are used in the vain hope of impressing the intellect. It would be an anachronism, too glaring for justification, to assert that scenes and surroundings, which were formerly unknown, could have then been part of the Masonic ceremony. It may please those who delight in modern novelties, to cavil at our simplicity, but in order to show error in us, let the testimony be produced which interpolates into Masonry show for substance, and covers the significance of the symbol with the drapery of display. When we look back to the Constitution of the Craft as it was organized at the completion of the Temple, it will be most difficult to believe that the stern necessity which created the order diluted its ceremonials by any recitation of unnecessary or unmeaning fables.

"Whatever, then, trenches on the line which separates the essential and severe, from the unessential and adventitious, is to be rejected. This is the rule in Pennsylvania, and here this rule will be enforced and cheerfully obeyed, for the pride of Pennsylvania Masonry is its accordance with the ancient and the true."

All who have examined the question must acknowledge that the Pennsylvania claim of the *Antiquity* of their work is *true*.

"R.. W.." Robert A. Lamberton was elected Grand Master, and "R.. W.." John Thompson re-elected Grand Secretary.

RHODE ISLAND.

An Annual Communication of the Grand [□] of Rhode Island was held at Providence, May 16. 1870.

Twenty-three [□] represented. Twenty-seven on the roll. One Dispensation for a new [□] issued during the year.

We quote from the decisions of the Grand Master:

"A profane rejected by a [□] which has not legal jurisdiction over him, is not obliged to apply to that [□] for a recommendation to the [□] within whose jurisdiction he resides. The first rejection is null and void.

"A [□] cannot legally receive a petition from a profane, who, by reason of physical infirmity, could not do Masonic work. Such petition, if received and referred in ignorance of such infirmity, may be returned to the applicant without a ballot.

"The business of the [□] is entirely within the control of the Master, and he is not compelled to recognize a motion to act upon a particular matter, but in his discretion may refuse to allow it to be considered.

"A member of a [□] having stated in his petition for the degrees, that he had not before applied for initiation, when in fact he had been rejected in another State, should be tried for un-Masonic conduct, in, that he has knowingly and wilfully deceived the [□].

"In this jurisdiction a Master is not required to have first served as Warden."

The Ancient Regulations are not counted in that jurisdiction.

He announces the decease of nine Past Masters, each of them upwards of seventy years of age, and who had been raised, respectively in the years 1809, 1813, 1817, 1818, 1821, 1822 and 1823, among this number was P.. G.. M.. Wm. Field.

Transactions of local interest. No report on Foreign Correspondence.

M.: W.: Thos. A. Doyle, Grand Master, and R.: W.: Charles D. Greene, Grand Secretary, each re-elected.

SOUTH CAROLINA.

An Annual Communication of the Grand □ of South Carolina was held at Charleston, November 16, 1869.

One hundred and eighteen □ represented.

One hundred and forty-one on the roll.

Thirteen Dispensations for new □ issued during the year.

The address of Grand Master Conner is a document of much interest, because of its practical suggestions, we copy :

"I am gratified to report also that no conflict of jurisdiction has arisen between any of the Subordinate □. A careful study of the Constitution of the Grand □ and the principles of Masonic law, and a friendly and charitable spirit, may be confidently relied upon as the surest preventives of dispute and controversy. The want of proper Masonic knowledge, and the absence of a proper Masonic spirit, lie at the root of every □ difficulty which it has been my misfortune to observe. I cannot, therefore, too earnestly commend to the attention of Masters and Wardens of □ the necessity of perfecting themselves in the principles of Masonic law. Our regulations prescribe with some particularity what the furniture of a □ shall consist of, what shall be the working tools, and how the Master shall guide and govern the Craft, but there needs some monitor to teach the Master how to guide and govern himself, and that monitor can be found only in a knowledge of the ancient landmarks, of the Constitution of the Grand □, and of the principles of Masonic law, as expounded by the decisions of Grand □ and the opinions of learned Masons. I, therefore, recommend to every Master on opening his □, to see that side by side with his Ahiman Rezon, is some work of recognized authority on Masonic jurisprudence, in order that all questions which he may be called upon to decide in the work of his □, shall be decided in accordance with established law.

"The danger now to be apprehended is, I fear, from the other extreme, the too rapid increase, and it cannot be too earnestly impressed upon all, that a □ with a few members well chosen and well instructed, is infinitely more deserving of respect and consideration than one of large numbers ill chosen and hurriedly made. I am well aware of the motives which influence □ to increase their membership, but they are too often temptations to evil which should be resisted."

The transactions were of local interest.

The report on Foreign Correspondence was presented by the Grand Secretary, and like all that we have seen from Bro. Burns' pen is worth re-perusal. The proceedings of twenty-nine Grand □ are reviewed. We regret that those of Minnesota are not included.

We notice with regret that Bro. Burns' avocations are of such a nature as to oblige him to decline making future reports.

M.: W.: James Conner was re-elected Grand Master, and P.: G.: M.: Rush Campbell, was elected Grand Secretary.

TEXAS.

The Twenty-fourth Annual Communication of the Grand □ of Texas was held at Houston, June 13th, 1870.

One hundred and forty-two □ represented.

Three hundred and twenty on the roll.

Ten dispensations for new □ issued during the year.

As evidence that Grand Master Tucker is one of the *practical* Masons of the age we extract from his address :

"You are not here simply to represent your □, but, as Peers of this Masonic Realm, to consult together for the general good, to advance the principles and influence, and extend the mission of the good of the Order. Let us, then, realize the community of privileges and duty we enjoy, and act accordingly.

"In discharging the duties before us, permit me to enjoin it upon you to proceed with patience, and not in haste. Hasty legislation is unwise. Let us not attempt to force business unseasonably, but to give every subject its proper degree of attention and care, avoid all hasty action, and seek considerately and intelligently to dispose of the various matters coming before us. Hasty or inconsiderate action always comes back to annoy us afterwards; and in this I include a practice somewhat prevalent in this Grand Body, of receiving and acting upon reports of committees founded upon *ex parte* statements. It is fruitfull of evil, and should be discontinued. Action should not be taken upon any subject by any committee, or by this Grand Body, that has not been thoroughly examined. The saving of time is not as important as the attainment of justice. Better to continue a committee during the year than to commit an error. We should aim so to conduct our business that, when once passed upon it may never need a re-examination. Masonic business should be conducted with the same prudent care as that which we would exercise as individuals in managing our private business—in that we would scarcely abandon it before it was half completed; and yet a large number of the representatives in this Grand Body each year leave for home immediately after the election of officers, and before the business is half completed. This practice should be abandoned. The business before the committees cannot generally be matured until late in the session, consequently it is usual that the most important legislation takes place after many have left, which is much to be regretted. The good of the Order requires that the representatives remain until the close of the Annual Communication, and I urge it upon you brethren that you do so."

We concur with Bro. Tucker; how often are Grand □ obliged to reconsider their action because of hasty legislation? Some measure should be adopted to *oblige* members to remain until the close of the Grand □. "Anything that is worth doing at all is worth doing well."

We have always held, and have therefore acted upon the proposition that if a □ failed to convict upon clear evidence, that the Grand Master, upon presentation of the facts, was bound to act. Some have taken exception. We are pleased to find that Brother Tucker sustains that position, and has acted in accordance in several instances. In one case two members of a □ "met in deadly combat, and fought with pistols until both were seriously wounded." Charges were preferred and they were acquitted!! In another case

a Mason carried a challenge from a profane to a member of his □, and the □ ignored his offense!!

Surely here were cases in which the good of Masonry required interference, and that promptly. Who was to do so except the Grand Master? If he had not done so he would have been derelict in his duty to Masonry.

The Grand Master discusses the question of "Physical qualifications" at some length, states the action of the Grand □ from its earliest days on the question—reports a case in which one had received the three degrees, "who had lost a leg which had been taken off just below the knee and was using a cork leg." In extenuation of the offense it was urged by the officers of the □ that the artificial leg was so perfectly under command that none would suspect but that it was natural. The Grand Master expresses surprise, that after so frequent action of the Grand □, and the records made up, any Mason in Texas should be ignorant on the subject.

In this case we find a good excuse, and practical reason, for representing subjects of importance again and again. Changes are constantly being made in the officers of □, and the new ones—if they read at all, are too apt to read only the last Proceedings of the Grand □. It should be obligatory upon every □ to preserve and have ready for reference files of the Grand □ transactions.

It is usual to print on the cover of the Proceedings, "Ordered to be read in all the □." How often is it done?

But "Paul may preach and Apollos water, &c."

During the session "the corner stone of the Hebrew Temple, Beth Israel," was laid "in due and proper form and with Masonic honors" by the Grand □.

"The Committee on Masonic Jurisprudence asks leave to report that they have examined the complaint of Bro. J. W. Chamness, of Harmony Hill □, No. 289, in regard to said □ burying a dimitted Mason, and granting relief to his widow. The □ has the right to grant aid to any person, and to bury a dimitted Mason if they wish so to do; they are not compelled, however, to do either—should exercise these privileges with caution and sound discretion."

In which we concur.

Of late the question, "How many constitute a □ of Masters," has been discussed at considerable extent; we quote the "minority" report of the committee on Masonic Jurisprudence of Texas, promising that a majority reported "that the numbers seven, five and three are the proper numbers for a quorum in the respective □ of E.. A.., F.. C., and M.. M..

"Among the first lessons taught in Masonry is, that 'a □ is a certain number of brethren duly assembled, &c.' If this part of the ritual be correct, it is only necessary to determine of how many this 'certain number' consists, and it is evident that a less number cannot constitute a perfect □.

"Just before the completion of the temple, three constituted a M.'. M's.'. □, but afterwards the Ritual of Masonry was remodeled, based upon incidents which then occurred, and though some of the forms and ceremonies which previously existed were still retained, such as the recognition of but three officers in the opening and closing ceremonies of a □ in the 3d degree, &c., yet this cannot be authority, under the *present system*, for three to open and transact the business of a □; if so, three M.'. M's.'. two F.'. C's.'. and two E.'. A's.'. are ample to constitute and organize a new □.

"The circumstance of three anciently composing a □ of M.'. Mason's is the only shadow of authority that can be adduced for a less number than seven to constitute a □, and it follows, as a necessary sequence, that if a less number can lawfully transact the business of a □, of course three can; but as each of the *stations* must be filled, three cannot open a □ without a violation of the landmarks requiring a □ to be duly tiled. If but three are present, who will tile the □? Who will attend to alarms at the outer door? Who will attend to alarms at the inner door, and conduct candidates? Who will keep the records and the funds of the □? The Treasurer, Secretary, Deacons and Tiler are not installed merely as officers of the Entered Apprentice or Fellow Craft's □, but as officers of the □. The Master's □, notwithstanding we hear the response at every meeting of the □, that three anciently constituted a M.'. M's.'. □, yet under the present system, three cannot perform the labor of a □ either in the opening or closing ceremonies, or in conferring degrees, without leaving their *stations* and occupying the places and assuming the labors of the Deacons, &c. These duties of subordinate officers are as palpable and as necessary in the Master's as in the Entered Apprentice Mason's □. Therefore, if three are sufficient in the 3d degree, why encumber the records of a □ with a long list of officials? Although but three officers are recognized in certain ceremonies in the opening and closing a □ of Master Masons, yet the other officers are just as necessary in all other respects, in one degree as in another; but as the presence of the Treasurer is not absolutely necessary inside the door, he may tile; therefore are seven sufficient to constitute a perfect □.

"The regulations of A. D. 1686, provide, 'That no Master nor Fellow take no allowance to be made a Mason without the assistance of his fellows, at least six or seven.'

"The great authority with which the Grand Master was formerly clothed, did not empower him to make Masons in an 'occasional □,' or 'at sight,' without summoning to his assistance at least six or seven brethren.

"Dr. Oliver, whose opinions on Masonic questions are regarded by all as good authority, incidentally remarks, in descanting upon the three principal tenets of Masonry, that, 'the Mason who is possessed of this latter virtue, (charity,) may justly be deemed to have attained the summit of his profession; figuratively speaking, an ethereal Mason, veiled from mortal eyes by the starry firmament, and emblematically depicted in a Mason's □ by seven stars, without which number of regularly initiated brethren no □ can be accounted perfect, nor any gentleman be legally admitted into the □.'

"When Grand □ have acted on questions involving *this*, their action almost invariably points to seven as the requisite number for the business of a □. (See Chase's Digest, pages—to—;) and, with one or two exceptions, have provided, in their Constitutions, that no Dispensation nor Charter for a new □ shall be issued except upon the application of at least seven Master Masons.

"The writer of this presents as an axiom which no intelligent Mason will controvert, that when a □ is lawfully opened at a stated Communication, any and all Masonic business and work not prohibited for that particular meeting by the Constitution and laws of Masonry, may legitimately be performed, and that the 'order of business,' as laid down in the By-Laws, may and should be called up and dispatched, and it would be absurd to assume that a Masonic □, when lawfully convened and opened, may not be sufficiently perfect to perform all its regular and legitimate business, from the initiatory ceremonies of an Entered Apprentice Mason, to the sublime truths symbolized on being raised from the mould beneath the acacia.

"It therefore seems manifest that this 'certain number' is seven, (else there would be divers certain numbers,) and that this number is absolutely necessary

to constitute a perfect ☐, or for the transaction of any business. Even the opening ceremonies, reading minutes, and closing, constitute part of the labor of a ☐, and are no more legitimate than any other regular business. Therefore, if seven be the requisite number for the business and work of the ☐, no less number can lawfully open it.

"Were there nothing else bearing upon this question, expediency, and the general interests of Masonry, demand that not less than seven constitute a quorum for business, for when Masons become so indifferent to the interests of their ☐, and to Masonry, that seven members cannot be convened at least once in three months, (or within the required limit of the particular jurisdiction) their charter should be arrested."

The report on Foreign Correspondence was presented by Bro. A. S. Richardson, and contains a brief notice of the Proceedings of thirty-two Grand ☐, Minnesota included.

We desire to correct the Bro. ; he says :

"Bro. Pierson in a lengthy argument takes the ground that negro ☐ are not clandestine, but that no legislation is necessary to protect white Masons from their association, since each subordinate ☐ controls its own portals. He forgets, however, that Masons have claims on individuals which cannot be answered or avoided by refusal of ☐ to allow membership, and that the question of Masonic standing is of importance outside the precincts of the ☐.

We submit that our report of 1869 will not sustain such conclusion. We do not take "the ground that negro ☐ are not clandestine," not by a "long chalk."

But we do say that the ☐ warranted in 1784, under the title of "African ☐ No. 459," was not clandestine, but was in all respects as regular as any ☐ on this Continent. As to its subsequent workings, we have nothing to say, never having had the time or inclination to investigate.

We claim that the simple fact of being a negro is not a bar to being made a Mason, because everywhere except in the United States of America, negroes are made Masons.

And we cannot understand, that when two parties—members of the same ☐—knock at our doors for admission, one being white and the other black, upon what principle the one is admitted and the other refused, except the "veto" power of each member. Made by the same ☐, if one is regular the other must be.

As to "claims on individuals," there is one claim to which no exceptions are made, whether the "claim" is made day or night, no time is allowed to investigate whether the information was regularly received or not—we know that women can not be made Masons, and yet if the "claim" was made by a woman, it must be respected and answered. But because the "claim" is responded to, is no reason why we should take the party into the ☐, or bosom of our families.

"The general position, however, seems to be, and we think it correct, that the ancient landmarks furnish the only tests required, and that while that is the rule, any organization of Masonry based upon a new test of color, not found in the ancient landmarks, is clandestine; but that any legislation by any Grand

□ excluding such persons from Masonry, is a virtual disclaimer of jurisdiction over such material, and may possibly, as a consequence, legitimate such organization in that jurisdiction. So that inasmuch as the amount of colored material, duly qualified according to the ancient landmarks, will, during the present generation at least, be necessarily limited, no legislation whatever is required, but that each □ will be fully able to guard its own portals from the obtrusion of offensive material."

Our position exactly, and Bro. Richardson will please correct our position before his Grand □.

M.: W.: C. M. Winkler was elected Grand Master, and R.: W.: G. H. Bringham was re-elected Grand Secretary.

VERMONT.

An Annual Communication of the Grand □ of Vermont was held at Burlington, June 10 and 11, 1869.

Eighty-one □ represented.

Eighty-seven on the roll.

Three Dispensations for new □ issued during the year.

Among others the Grand Master notices the death of R.: W.: Bro. Gamaliel Washburn, P.: G.: M.: and P.: G.: H.: P.: of the Grand Chapter and P.: G.: C.: of the Grand Commandery, of Vermont.

The address of the Grand Master was "confined to matters of local interest, affecting more particularly our own jurisdiction," as also were the Proceedings.

Some thirty-six decisions were reported, all of which went to the Committee on Masonic Jurisprudence for report next year.

We present a few of them:

"1. A brother dimitting for the purpose of joining another □, but has failed to do so, cannot affiliate again unless by petition in the usual form, which petition must be duly acted upon regardless of his former membership in the □.

"2. A Candidate who has made a false statement in his application regarding his age, stating that he was of age when in fact he was a minor, and knowing at the same time that our rules required him to be of age at the time of his initiation, would clearly be a subject of Masonic discipline, although he may have been Passed and Raised.

"3. A brother against whom charges have been preferred cannot prefer charges against another brother as long as he himself is under charges.

"5. The practice of cross-questioning a witness in Masonic trials, who is at the same time a brother, should not be allowed, only so far as to make a previous statement more clearly understood.

"7. A brother, whether the accuser or the accused, who may feel aggrieved with the decision of his □ has equally the right of appeal to the Grand □.

"8. The town lines are the boundary lines of jurisdiction between two □. Provided however a town should intervene in which there is no □, in which case the jurisdiction of each □ would extend to just one-half the distance from the two □ measured into the unoccupied territory.

"9. The certificate of the Grand Secretary of the vote of the Grand □, by which a charter was granted, would not be sufficient to enable a subordinate □ to work as Masons under the authority of the same. The □ must be regularly constituted under its charter and the officers duly installed.

"10. The W. Master, if he is satisfied that charges have been preferred against a brother through malice, or if, in his judgment, the specifications are of a light and frivolous character, which if entertained would have the effect to destroy the harmony of the ☐, would undoubtedly have the right, and in fact, it would be his duty as well, to give his decision against entertaining them by the ☐. This power, however, should not be exercised without great discretion, remembering always that he is amenable to the Grand ☐ for his action in the premises.

"13. A Warden, acting as such in a ☐, U. D. C., never having been installed, would not be eligible to the office of W. Master, according to the old Anderson Constitutions, in preference to any other brother.

"18. A ☐ within this jurisdiction may try a member for unmasonic conduct, and if convicted, may suspend or expel him although absent and in parts unknown.

"20. The regalia belonging to the ☐ should never be worn upon any occasion unless where the ☐ shall have been legally congregated for the legitimate purposes of Masonry; thence it should not be worn at balls, levees, or any such kindred places of amusement.

"21. A W. Master duly elected and installed, may preside as such, although he may not have received the Degree of Past Master, although it is customary and proper enough to confer the degree upon him."

But he should not be installed until he has received the degree, so called, of Past Master.

"30. The petitioners for a Dispensation to form a new ☐, provided their request be granted and a chartered ☐ duly constituted, are dinited and become in fact members of the new ☐, consequently the plea of 'no intention of severing their connection with their original ☐' should avail nothing.

"31. A subordinate ☐ has no power to make a by-law authorizing an election of officers to fill vacancies upon any other than the Annual Communication for such purpose. A Dispensation from the Grand Master is necessary to hold an election to fill vacancies."

A most excellent report on Foreign Correspondence was presented by the Grand Secretary.

The first sixteen pages are missing in the copy before us; will Bro. Clark send us a perfect copy "to be laid up in the archives?"

We present the following, which we suppose from the quotation marks, was copied from the Kentucky review of the Grand ☐ of Hamburg. We quote it to show the European argument on the Territorial Jurisdiction question.

"The Grand ☐ of Hamburg, established as a Provincial Grand ☐ of England October 30, 1740, and as an Independent Grand ☐ February 3, 1811, has twenty-five working ☐—two of them in the State of New York, viz.: Pythagoras ☐ No. 1, in Brooklyn, and Franklin ☐ No. 2, in the city of New York.

"This Grand ☐ contends that there exists no such thing in Masonry as a Territorial Jurisdiction, forbidding it to one Grand ☐ to establish ☐ in the States of other Grand ☐.

"At a meeting, held May 4, the following views were expressed concerning this mooted question:

"The doctrine of Territorial Jurisdiction is not a landmark of Masonry, but opposed to it. It is of recent origin, and not recognized nor adopted by all Grand ☐ of the Globe. Even in America it is of modern date, and it is not uniformly adhered to by the American Grand ☐. It is for the Grand ☐ a medium of gain, coercion and oppression. It is a diminution of the sovereignty of the separate ☐, and of individual freedom. It is an introduction of politics into Masonry, the universal sodality of men. It disagrees with the spirit of Masonry, and the institutions of the United States. It cannot be but a con-

tract between the Grand [] and [], and no [] is bound by it which did not expressly enter into such a contract. The only way to secure peace and harmony is the proclamation of universal freedom."

M.: W.: George M. Hall, Grand Master, and R.: W.: Henry Clark, Grand Secretary, were each re-elected.

WISCONSIN.

The Twenty-sixth annual communication of the Grand [] of Wisconsin was held at Milwaukee, June 14th, 1870.

One hundred and forty-seven [] represented.

One hundred and seventy-six on the roll.

Four dispensations for new [] issued during the year—six applications refused.

The address of the Grand Master was brief and plain spoken—instance :

"During the past year there has been an unprecedented harmony and good feeling among the Craft within this jurisdiction. There has been but one exception—Springfield []; for this the Grand [] is in a great measure responsible. At the last Communication of this Grand [], a petition was presented to change the location of this [], this Grand [], instead of acting directly upon the proposition, shirked the responsibility, and, in imitation of the 'profanes,' submitted it to a 'vote'; the result has been as I then prophesied—discord and trouble. I would respectfully suggest that in future, this Grand [] upon any proposition to it submitted, act upon it directly, and not evade the responsibility by submitting it to the vote of some subordinate []."

The work in this State is disseminated through Schools of Instruction by the Grand Lecturer—four days term for each school. The Grand Lecturer in his report made some suggestions—the Grand Master comments "thusly" :

"Several of his suggestions do not meet with my approval; the fallacies thereof he will readily discover after he has had more experience."

"The Grand Lecturer suggests that this system throws a portion of the burdens upon the subordinate []. Why should it not? Why should not those who directly receive the benefit and need instruction, bear a portion of the burdens? It is nonsense to say that a [] if it possesses the necessary materials and zeal, should be taught its lessons once a year. When a [] has once learned the work, there is not the slightest reason why it should not re-learn the same."

"If from carelessness or indifference, it becomes rusty and needs polishing, is it any more than fair, if the Grand [] furnishes the polish and the polisher, and sets up a polishing establishment within a few miles of such a [], that the [] should be subjected to the expense of a few miles travel to visit such establishment. Slight burdens may have the effect of slightly polishing the intellect, removing the cloud from dull perceptions, and educating the memory to be more attentive and retentive."

"These Grand Lecturers do not know it all—they are not infallible. If these lessons are given in school, composed of intelligent Masons, we shall be more likely to know all that is taught."

From among his 18 decisions we select :

"That an E.: A.: or F.: C.:, who has become maimed subsequent to his initiation or passing, is not by reason thereof barred from being advanced.

"If an applicant who has been elected to be initiated, but subsequently, and

before initiation, becomes maimed, he is by reason thereof barred from initiation."

The second proposition is undoubtedly correct. But we can't understand why the old regulations as to Physical qualifications should be violated in one case and not the other.

"If charges are preferred and received against a brother, who has been elected to, or selected for, any office, before installation, it stops such installation until the same are disposed of.

"That a young man who enlists in the United States Army, and serves out of the State, when he returns, upon furlough or upon expiration of term of service, cannot be received until he has remained in the State two years."

And yet he can vote the day after his return. The committee reported:

"His residence does not terminate by an enlistment in the Army, nor does he gain a new residence while in such service, so that he can apply for the degrees, within the jurisdiction of another Grand ☐.

The Grand ☐ took no action on the report, leaving, as we understand it, the decision of the Grand Master to be the law.

We are with the Committee.

A member of a ☐ in Wisconsin, residing in the jurisdiction of a ☐ in Michigan was expelled by the latter, the former, or one of its officers appealed to the Grand ☐ of Wisconsin. The Grievance Committee reported, "that if the accused resided within the jurisdiction of Spring Lake ☐, at the time of the commission of the offenses charged and at the time of trial, the action of said ☐ is conclusive until set aside by the Grand ☐ of Michigan."

Sound.

Bro. S. Cadwallader presented the report on Foreign Correspondence, in which is reviewed the Proceedings of thirty-six Grand ☐. Minnesota receives a kindly notice.

We are free to confess that we did not give Bro. Gouley's report the attention that it deserved in our last report, or we would not have missed the following, quoted by Bro. Cadwallader:

"Relative to our *first* item, we will say that we believe 'more persons are initiated than raised' arises from a radical defect in modern Masonry, viz.: that it does not take the world as it finds it. This is a *speculative age*, and many men apply for our mysteries either through curiosity or from the hope of worldly gain.

"The first class are often disappointed, because the first degree is so bunglingly done, and the officers show so little *soul* in their work that the candidate rationally becomes so dissatisfied that he never goes any farther. What should have been 'Light' to him is nothing but a miserable 'darkness'; when 'brought to light,' he probably found the officers sitting with their feet on the pedestal spitting tobacco juice into a spittoon three yards off, and the Worshipful Master, when he came to deliver his lecture, instead of standing up, with the dignity and perfectness of manhood, sitting down, poised on the back of his neck, and mumbling out incoherently what he did not properly understand or appreciate himself. In looking over the list of Entered Apprentices who have remained such for years, we find the great bulk of them are very intelligent men,

and naturally came to the conclusion that if the Entered Apprentice degree was a sample of the balance, that they had enough of it; that is, the degree in the shape in which it is too often conferred."

We quote from Bro. Cadwallader's "conclusion :"

"The causes and remedies of non-affiliating have occupied the attention of most Western Grand [] for several years, and the belief is steadily gaining ground, that the first step to be taken is the abolition of all affiliation fees. Oregon, Nevada, Nebraska, and one or two Southern Grand [] have given the experiment a fair trial, for one or two years, and declare the abolition of these fees, not only satisfactory, but beneficial beyond their expectations.

"The prosperity and lawfulness of suspending or expelling Masons for non-payment of [] dues, is likely to be a future theme of discussion, and several Grand [] have substantially committed themselves against the practice, expressing the belief that non-payment of dues should only work forfeiture of [] privileges, without cutting the delinquent off from Masonic charity or burial."

M.: W.: Gabriel Bouck, Grand Master, and R.: W.: W. F. Palmer, Grand Secretary, were each re-elected.

WASHINGTON TERRITORY.

The Twelfth Annual Communication of the Grand [] of the Territory of Washington was held at Olympia, September 15, 1869.

Nine [] represented.

Thirteen on the roll.

One Dispensation for a new [] issued during the year.

The address of the Grand Master was brief, occupying but three pages and devoted to local topics.

The Deputy Grand Master reported having granted a Dispensation to confer the third degree, and assigned as a reason that the candidate could not attend the regular meetings of the [], his residence being at a distance of 220 miles. His action was approved. There are no railroads in that Territory.

We quote the report of the Committee on Masonic Jurisprudence relative to their difficulties with the Grand [] of Oregon :

"Your Committee on Jurisprudence have carefully considered so much of the M.: W.: Grand Master's address as refers to the relations between this M.: W.: Grand [] and the M.: W.: Grand [] of Oregon.

"Again we reiterate that we had just cause of offense against the Grand [] of Oregon for invading our jurisdiction: that the course of that Grand [] has allowed us no opportunity for compromise or settlement of the issue between us; and finally that the sentiments uttered and not disapproved by the Grand [] of Oregon, of M.: W.: Brother John Met racken, Grand Master of Oregon, in regard to M.: W.: Brother Thomas M. Reed, the Grand Master of Washington, at the time of the inauguration of the controversy, remain unexplained. The premises being true, leave this Grand [] no other course, consistent with its self-respect, than a refusal to have intercourse with said Grand [].

"Your Committee regret the existence of such a state of affairs, but they earnestly believe that such condition of matters is in no wise attributable to the fault of the M.: W.: Grand [] of Washington."

The Grand ☐ of Oregon says :

"Your Special Committee to whom was referred so much of the Grand Master's address, as relates to the unhappy difference between the M. W. Grand ☐ of Washington Territory and this Grand ☐, have had said matter under consideration, and ask leave to submit the following report:

"Your Committee have to express their sorrow that any question has arisen to mar or disturb the fraternal relations heretofore existing between said Grand bodies, and regret the unhappy difference that seems to divide these sister jurisdictions, and to the end that nothing upon our part shall be wanting that said Grand ☐ of Washington Territory, might, could or ought to ask of a sister Grand ☐, to restore fraternal relations which we have never desired should be suspended, therefore be it

"Resolved, By this Grand ☐, that we disclaim any intention upon our part, at any time, to treat Most Worshipful Grand Master Reed, of Washington Territory, discourteously, or to treat said Grand ☐ with disrespect.

"Resolved, That we hereby extend to the Grand ☐ of Washington Territory, the right hand of fellowship—that we now are, as we have ever been, ready to hold communion with them, and hereby express our desire that fraternal relations may be restored between said Grand bodies.

"Resolved, That the Grand Secretary be and he is hereby directed to forward an attested copy of this report, together with the accompanying resolutions, to the Most Worshipful Grand Master of Washington Territory, and request of him to submit the same to his Grand

Of course that difficulty is settled.

No report on Correspondence.

M. W. W. H. Troup was elected Grand Master, and R. W. Thos. H. Reed re-elected Grand Secretary.

WEST VIRGINIA.

The Fifth Annual Communication of the Grand ☐ of West Virginia was held at Wheeling, November 9, 1869.

Thirty-one ☐ represented.

Thirty-five on the roll.

Four Dispensations for new ☐ issued during the year.

We commend the following from the address of the Grand Master.

"Freemasonry, as every other human institution, must derive its claim to respect and confidence from the character of its component members. And, therefore, it can not hope to enjoy a real and genuine prosperity, or accomplish its high duty and destiny, unless its members keep ever in view the fact, that the high privilege they enjoy of being Freemasons, brings with it also, the high obligation of 'walking worthy their calling,' and disdaining the pursuit of all less worthy objects, shall seek only to exemplify in their lives the principles of truth, virtue and benevolence, which are the foundation and glory of the institution, and without which, it would speedily pass away."

On balloting he says :

"Whether a separate ballot, testing the moral qualifications of the candidate, should be taken for each degree, or whether but ONE ballot should suffice for this, (the others being on 'suitable proficiency') is a question upon which there is not, by any means, agreement of opinion among Masonic authorities.

"The practice of requiring separate ballots for each degree is adopted in Virginia, North Carolina, District of Columbia, Louisiana, California, Florida, Vermont, Connecticut, Maryland, Ohio, Indiana, Nebraska, Kentucky and

Arkansas; while in Massachusetts, Rhode Island, New York, Wisconsin, South Carolina, Minnesota, Pennsylvania, and the English ☐, but *one* ballot on moral qualifications is required; subsequent ballots being on the 'proficiency' of the candidate. Among the most prominent Masonic writers who take this latter view, are Chase and Simon, of New York, and Chas. W. Moore, of Boston. Among those who insist that a ballot should be taken on moral qualifications in each degree, are Mackey, of South Carolina; Cornelius Moore and W. B. Hubbard, of Ohio, and Morris, of Kentucky. All agree, however, I believe, that the decision upon advancement, must be by *secret ballot*, whether it be upon both moral qualifications and proficiency, or proficiency only."

Of which the New York Committee say :

"Dr. Oliver, speaking in his work on jurisprudence of the removal of a landmark by the Grand ☐ of England, says, that 'in theory the landmarks are immovable, but in practice they occasionally get the cold shoulder, and hence that practice beats theory.'

"It seems to us that there can be no kind of need for three solemn expressions of opinion as to a man's fitness to become a Mason, because if we do our duty to ourselves and the Craft in general we shall definitely settle that question before we make him an Entered Apprentice, and therefore, if a ballot is had at all during the progress of the candidate, it ought to be on the question of proficiency and nothing else—barring the making of objection, or demanding a ballot for reasons not given. When we require a secret ballot we must submit to the law that the ballot cannot be made the subject of inquiry, and in case of a contrary ballot we can not know whether it has been deposited on the ground of want of proficiency, or some other cause. If the candidate is reasonably proficient, it seems that a majority of the brethren present ought to be able to determine that question, and not leave it for some ritualistic martinet to veto the judgment of the whole ☐ because an *i* has not been dotted, or there is a failure to cross a *t*. Either way, the ballot only hinders progress for the time being."

The difficulties with the Grand ☐ of Virginia have been amicably arranged—peace and harmony prevails—" *Laus Deo.*"

Transactions of local interest.

Brother O. S. Long presented an excellent report on Foreign Correspondence, in which is reviewed the Proceedings of thirty-nine Grand ☐. Minnesota receives a lengthy and favorable notice. M.: W.: Wm. J. Bates, Grand Master, and R.: W.: Thomas H. Logan, Grand Secretary, were each re-elected.

CANADA.

We are in the receipt of a pamphlet containing the Proceedings of the Grand ☐ of Canada, had at three Special and the Fifteenth Annual Communication; the latter was held in Toronto, on the 13th, 14th and 15th days of July, 1870.

One hundred and eighty-one ☐ represented. Two hundred and eighteen on the roll.

Fifteen dispensations for new ☐ issued during the year.

The address of the Grand Master is of local interest, except such portions as relate to the troubles arising from the attempt to establish a Grand ☐ in Quebec.

With reference to the matter of the formation of a Grand ☐

for Quebec, we notice in brief, that the form of the government has been somewhat changed; instead of Canada, the county is now termed "Dominion," divided into four Districts, one of which is that known as "Quebec." Several of the [] in that district have combined and assume to form a Grand [] against the protest of the Grand [] of Canada, claiming that the political division had made of "Quebec" unoccupied territory; it is also claimed that as the country is now termed "Dominion," there is no longer any "Canada," and consequently the Grand [] of Canada is no longer a legal body, a proposition that appears to us too absurd to require notice.

Suppose that Congress should divide Minnesota into two States, omitting the name of Minnesota from either, would the Grand [] of Minnesota become an irregular body? Grand [] government and jurisdiction are entirely independent of political legislation.

We have commissioned a representative near the Grand [] of Canada, and can't see the consistency in recognizing a body which she claims to be in rebellion.

We conceive the true policy of the Grand [] of Minnesota to be non-intervention. Let the questions be settled by the parties affected. More especially as the [] located in the Quebec District are not unanimous, some that joined in the movement have withdrawn, some who opposed have acceded, and the memberships in others are divided, part have joined, taking the charters with them, and the remainder petitioning the Grand [] of Canada for duplicate charters.

A very unfortunate state of affairs, which at present, at least, we are not obligated to complicate.

We make the following extract from the Proceedings:

"The Board having had before it a circular letter from the Grand Orient of France, announcing a declaration agreed to at the General Assembly held 8th July, 1869, 'that neither color, race, nor religion, is a barrier to the entrance of a profane into the Masonic family.' The Grand Secretary was directed to acknowledge the receipt of the circular, and to reply that no distinction of race, color or religion has ever been recognized as a qualification for initiates by the Grand [] of Canada."

But few of the Grand [] on the American Continent have ever recognized any of the distinctions named, and those few have, or are changing front. The Grand Orient of France has made itself ridiculous before the world for its arrogant assumptions of the question.

The report on Foreign Correspondence was presented by Brother Edward Mitchell, in which the proceedings of thirty-nine Grand [] are reviewed in a very paternal manner, and evidencing a high appreciation of the Institution.

From his comments on Alabama we quote :

"The G. M. states that in one case where a member had applied for a dimit because he had joined the Roman Catholic Church, whose regulations forbid belonging to the Order, recommended that the ☐ remit his dues from year to year, but refuse the dimit. He had also decided that a non-affiliated brother CANNOT be interred with Masonic ceremonies: neither one that has been suspended for non-payment of dues, even although his friends offer to pay his arrears.

"We believe that Masonic societies must have rules for their guidance similar to those of other benevolent institutions, but there is this difference, that the by-laws of other societies contain the whole obligations of the contracting parties, and these parties alone are interested, while Masons—independent of their society rules—have a code of *unalterable* laws in which the *Masonic world* is interested, hence Masons have to be guarded lest the by-laws of any special ☐ should conflict with the fixed laws. We think the decision anent burials is a case in point as requiring that vigilance. We think the case of the Roman Catholic is rather unmasonic. It compels the man to continue a member of a society of which he conscientiously disapproves, although he was assured *in limine* that nothing would interfere with his religious opinions; and on the part of the ☐ it is putting a *fiction* in the room of TRUTH."

On the non affiliation question, we quote his comments on the address of the Grand Master of Oregon, for 1869 :

"He takes up another of the all-absorbing questions of the day, that of non-affiliation. He shows at some length—what no ☐ denies—that every Mason should be affiliated; he suggests as a remedy the dispensing with affiliation dues which Grand ☐ adopted. Perhaps this may be all right, although we do not see why a member should be admitted without paying a registration fee, and we are not sure that it does not look something like offering a premium for members; be that as it may, we scarcely think that an attachment to the dollars and cents is a primary cause of non-affiliation, on the contrary, a member having his eye fixed on pecuniary advantages, would be most likely to keep affiliated. We think—and we find we are not alone in our opinion—the *disinterestedness*, or rather the absence of anything to *interest*, is the principal cause. Hundreds who go through, whose minds are not expanded so as to comprehend the moral beauties of the teachings, and no painstaking to expand them, soon become indifferent, and even intelligent minds get tired of sitting three hours like *mutes*, listening for the *fiftieth time*, to the bare repetition of the A. B. C. and nothing more, they will prefer spending their evening in the bosom of their family, or in some place of more intelligent entertainment, and may ultimately arrive at the conclusion that affiliation is of no importance. If this is a cause, the remedy is obvious."

From his comments on the address of the Grand Master of Texas, we quote :

"In the chapter of his address headed *admissions*, and *rejections*, after urging the necessity of rejecting bad materials, he comes to notice that good measures may be carried too far, and supposes cases that might be called malicious rejections; 'suppose that a member persistently perverts his right of ballot by rejecting the best material a community affords, to the manifest injury of the Order, is there no power to correct the evil? In my judgment there is no evil without a remedy. Power must exist somewhere, from the very necessity of the case. When a right granted is manifestly perverted to the injury of that which it was designed and given to protect, it should be taken away. In such case it seems to me that the Master of the ☐ should have the power to exclude the member who so debases his privilege, subject, of course, to responsibility for arbitrary or wrongful exercise of the power, on complaint of the member. When done in the spirit of moderation on satisfactory grounds, no evil could result. I admit that it is a remedy liable to abuse, but so are all powers. It is an extreme case of wrong only, that requires its exercise, but the

extremity of the case justifies it.' The committee to whom this point was referred do not concur, on the ground that it would utterly destroy the right of the ballot. But they say a Mason who AVOWS A PURPOSE to use his right of ballot improperly, may be dealt with for unmasonic conduct. We do not think a Mason has any right to *avow his purpose*, to use his right of ballot in any way, and we wonder how the G. M. supposed the W. M. was to know the offending member."

But if *he does* "avow his purpose," should he not be dealt with for unmasonic conduct?

Minnesota for the years 1869 and 1870 is noticed, and extracts made from the address of the Grand Master, but we do not appreciate the aptness of the following criticism:

"On looking over the proceedings of the session, we find that Grand Masters' addresses are not entirely to be relied upon for the '*peace and harmony*' prevailing in Subordinate ☐, and should be received with caution; for

'Even ministers they hae' been ken'd in holy rapture,
A rousin' whid at times to vend an' nail't wi' scripture.'

"The matters before the Committee of Grievances seem to be in common with other folks, and some of them pretty stiff cases, but we hope their differences can all be settled amicably amongst themselves, hence we leave them alone."

We have not heard of any cases before the Committee on Grievances, which jeopardized the "peace and harmony" of any ☐ in the jurisdiction, and we think that our Grand Master's address *was reliable* in that particular.

Our reports are commended and complimented, for which we tender our thanks.

One extract from the "conclusion" of Bro. Mitchell's report:

"Where we have introduced any remarks of our own, we beg leave to assure those who may differ from us, that they are made in a fraternal spirit, and that we accord the same freedom of thought to them which we claim for ourselves. In the volumes we have perused, we find much that proclaims—at first sight—that Masons are no better than other men, but when we reflect that we have been reading a year's history of half a million of the fallen sons of Adam, and they under the strict surveillance of six thousand vigilance committees, each committee the executive of a stringent code of laws, founded on stern justice, with precious little of the element of mercy, and every *false step* carefully registered; if we had the same chance of examining the conduct of the *same number* of other men, we would be forced to exclaim—"Hail! glorious Masonry, that ever makes us great and free!!"

M. W. A. A. Stevenson, Grand Master, and R. W. T. Bird Harris, Grand Secretary, were each re-elected.

MISSOURI.

The Fiftieth Annual Communication of the Grand ☐ of Missouri was held at St. Louis, October 10th, 1870. Two hundred and forty-one ☐ represented; three hundred and thirty-three on the roll. Thirty-seven dispensations for new ☐ issued during the year.

The address of Grand Master Muir, is lengthy but interesting; he handles the subjects presented to him, with a master's hand.

He reports twenty-three decisions; twelve pages of the address are devoted to them. We present such as are not of local interest. We should, in several instances, be pleased to give his arguments entire, particularly those to sustain decisions in which we do not concur, but "time, space, &c."

Of the first decision we quote the language in the report of the Committee on Masonic Jurisprudence :

"We concur with the Grand Master in his decision of the case referred to him by the Master of California [], that a Mason receiving the first degree in another jurisdiction, and removing to and becoming a resident of this jurisdiction before he receives the other degrees, and the [] in which he received the first degree transferring its jurisdiction to the [] in whose jurisdiction the party resides in this State, thereby transfers the whole control of the matter to the [] in this State; and if the party is rejected by the [] in this State, and then obtains the degrees from the first [], without the consent of the latter, such person is not to be regarded as a regular Mason."

We concur, except that the [] should be disciplined for the making, but the person made must be regarded a regular Mason.

"It is the right of a [] to remit the dues of any of its members, for reasons satisfactory to the []; and any member has the right to submit a proper motion for this purpose, and the Worshipful Master has no rightful power to refuse to entertain it.

"Clearly, a member of a [], residing within its jurisdiction, must be charged in and tried by his own []. As clearly, a non-affiliated Mason may be charged in, and tried by, the [] in whose jurisdiction he may reside. In cities where there are several [] having concurrent jurisdiction, and when the charges are preferred in any one of such [], and that [] assumes and takes charge and jurisdiction of the trial, it has then exclusive jurisdiction over the case, to try and determine it according to law.

"No change of venue can be granted, at the instance of the accused or any one else.

"After the best reflection I am able to give the subject, my conclusion is, that one non-affiliated Mason has not the right to prefer charges against another non-affiliate.

"Again, are not *affiliated* Masons, by and through [] organization, the body of men to whom Masonry confides the right and duty of protecting its honor and welfare? Only they may determine questions of guilt or innocence. Only they may award the punishment due to offenses. The willfully non-affiliated 'shall be deemed a drone in the hive of nature, a useless member of society, and unworthy our protection as Masons.' Thus (albeit in tones overly severe) speaks our law. Is it then to be supposed that to this class Masonry confides the power or duty of taking care of its honor or interest?"

A curious case :

"A well known and worthy Master Mason, who for four or five years had resided in the jurisdiction of a particular [], was raised in a [] in the State of Tennessee, forty-eight years ago.

"He paid up his dues and obtained a receipt therefor, and at that time, forty-one years since, applied to the Secretary of said [] for his dimit, but did not obtain it, for the reason only that the Secretary, as he alleged, then had no blank dimit—expected a supply soon—and promised to obtain the action of the [] in the premises, and then forward the dimit—but did neither.

"Since that time said [] has gone down, without having granted a dimit to Bro. Kerr. Bro. Kerr now wishes to join a [] in this jurisdiction, without a dimit.

"The well established rule is that a dimit is required in all cases where a non-affiliate applies for membership in a particular []. The indispensable

condition of being a Master Mason in good standing, and clear of the books, is expressed in official form by the dimit. And, as a rule, it is safest to require this ancient and universal form of evidence. But in the case named, this can never be obtained, though other evidence, conclusively establishing the necessary facts, may be."

We submit that the above case demonstrates the absurdity of "the well established rule." The Grand Master himself says that he was a "*well known and worthy Master Mason*," and had "paid up his dues and obtained the receipt therefor" "forty-one years" before making application to become again affiliated.

The Committee say:

"The object of a dimit is to furnish evidence that the Brother was in good standing at the date thereof, and was also clear of the books."

A member not under charges is *in good standing*, and if a Mason's word is not good as to whether he is in arrearages to a ☐ or not, what is it good for?

Is a statement signed by some unknown party better in a Masonic ☐, than the declaration upon honor—nay, the oath of a "well known and worthy" brother?

"A brother who has not been elected and installed Warden of a chartered ☐ is ineligible to the office of Master of a ☐, although he may have acted as Worshipful Master of a ☐ U. S. D."

"Chapter Past Masters are competent to be present and assist in conferring the degree of Past Master on a Worshipful Master elect, to qualify him to his office. I decide this in conformity to what seems to have been long the custom in this jurisdiction."

We do not believe that Bro. Gouley endorses that decision—the committee did not notice it, and we do not believe that three jurisdictions in this country concur in the position. It is equivalent to saying to the world that a degree—one conferred in a chapter—is the same as that conferred upon a W. M. elect of a Blue ☐. If the ceremonies in Missouri are the same in each case, they ought not to be.

"Charges of immoral and unmasonic conduct may be preferred against a member of a ☐ already under suspension, and a trial conducted and concluded as if there were existing no suspension.

"Can matters be preferred as charges against a Mason which occurred before he became a Mason? even in a case when the discovery is of past conduct so grossly criminal as to expose the individual to indictment for an infamous crime in the civil courts?

"My answer is, yes. The very application for the privileges of Masonry is a virtual and solemn declaration that the candidate is of good character."

Of this the committee say:

"Your Committee are of the opinion that a Mason can not be tried for offenses committed *before* he applied for the Mysteries of Masonry. If, however, he fraudulently withheld from the ☐ or the Committee of Inquiry matters that would if known have resulted in his rejection at the time, he has received his degrees through fraud and imposition, and for *this offence* he may be subjected to Masonic discipline; *from the date of his filing his petition* the ☐ has jurisdiction of him, and, if he receives the degrees, the ☐ can go back to the date of

his application and punish him for acts of omission as well as commission, and if he omitted to put the ☐ in possession of a fact that showed him to be a man who did not 'bear the tongue of good report,' he may be dealt with for the same. Further than this, we do not think we are warranted in going. The Committee of Inquiry *should put a petitioner on trial for his whole previous life*, and their report and the action of the ☐ thereon should be *final for past acts*, except in the cases above mentioned. And we would here say that if committees in the first place would do their whole duty there would be no occasions for decisions on this point."

The word *Charity* is very prominently used in Masonry. Now charity in *practice* does not permit the following of one to the grave for errors which may have been unwittingly committed, or long since repented of and turned from.

It is barely possible—as "there are exceptions to every general rule," that a case might arise in which Masonic discipline should be meted out for acts committed while yet a profane. We hold as a general rule that after one has been raised, he cannot be tried for "unmasonic conduct" before he was made a Mason.

"The same rule applies to Entered Apprentices and Fellow Crafts that applies to Masters, in regard to severing their connection with their ☐. When a Master Mason complies with the law, a dimit cannot rightfully be refused him, unless charges are preferred. So of Entered Apprentices and Fellow Crafts who move out of the jurisdiction of their ☐. They are entitled to a certificate of dismission and of standing, unless charges are interposed to stop them.

"A ☐ can try and expel, for unmasonic conduct, a Mason, resident in their jurisdiction, although affiliated with a ☐ of another Grand Jurisdiction."

We present the concluding paragraph of the report on Masonic Jurisprudence, with the remark, that their recommendations are equally applicable here:

"Your committee would earnestly recommend and urge the Masters of ☐ to study the constitution, by-laws and standing resolutions of the Grand ☐, together with the ritualistic landmarks of Masonry, and use a *little* judgment on their own part when some simple question arises, and thereby take some of the burden from the shoulders of the Grand Master. There are thousands of questions referred to the Grand Master for decision every year that have been settled for fifty years, and any one can find the law on most subjects referred to him if they would take the trouble to look carefully to the Proceedings of the Grand ☐. Will the Masters of this Grand Jurisdiction heed the request?"

At the Session of the Grand ☐ in 1869, provision was made for a fund to be known as "Masonic Hall Fund," and a per capita tax of one dollar was levied on each member of the Subordinate ☐. One ☐ issued a circular inviting the others to send delegates to a convention for "the purpose of discussing and considering the propriety of protesting against the action of our Grand ☐.

The Grand Master prepared an edict, warning the brethren against holding such a convention, but omitted to issue it, and reported the whole matter to the Grand ☐; the committee to whom the subject was referred, reported. We present their report, and the resolution appended, all of which was unanimously adopted.

"Your committee to whom was referred that portion of the Grand Master's

address in relation to edict, have carefully considered the same, and recognizing that a grave question of law is involved, most heartily sustain the Grand Master in the issuance of his edict. Your committee fully indorse and adopt as its own the language of the Grand Master 'recognizing the right and propriety of Masons freely to discuss the acts and measures of the Grand [] , to the end that any which may be found defective may be amended, modified, or repealed, by the proper action of the Grand [],' yet your committee hold that the only place to take united or concerted action in regard to grievances resulting from action of the Grand [] is alone vested in chartered [] or within the body of the Grand [] itself. Your committee are of opinion that the constitution of the Grand [] of Missouri and the by-laws of the Grand [] for the government of subordinate [] are sufficiently plain to enable the Grand [] to legislate with propriety upon the interests of the Craft, and it needs no Daniel to rise in judgment in a so-called Masonic convention to pass upon the legality or constitutionality of its acts. Your committee are of the opinion that any convention or assemblage of Masons as such, outside of a chartered [] or Grand [], for the purpose of discussing the action of the Grand [], is unmasonic, illegal, and in utter defiance of the prerogatives of the Grand [], and subversive of the Ancient Landmarks. To place the Grand [] fairly upon this question, and in order that no one may hereafter plead ignorance in regard to the position of the Grand [] concerning Masonic conventions, we suggest the adoption of the following resolution:

"Resolved, That the Grand [] recognizes within its jurisdiction but two bodies legally qualified to legislate on Masonry, that is, Grand and subordinate []; and that all so-called Masonic conventions or assemblages of Masons, other than regularly constituted bodies, are illegal, clandestine, and in contravention of the established usages of Masonry."

The following resolution was adopted :

"Resolved, That this Grand [] condemns in the most emphatic manner every attempt or inducement by members of the fraternity in this jurisdiction to add to our numbers by soliciting candidates for the Mysteries of Freemasonry, and directs charges to be preferred against all Masons offending herein."

The report on Foreign Correspondence was as usual presented by the Grand Secretary ; the R. : W. : Brother is improving. We can pay him no higher compliment than that of quoting a paragraph from the commencement of the report.

"In presenting this report we have to say, that we have endeavored to be brief, but brevity is absolutely out of the question when reviewing the thousands upon thousands of pages from the rapidly increasing jurisdictions with which we are in fraternal correspondence, unless we should confine ourselves to a mere announcement of the fact that such proceedings had been received ; that Bro. So-and-So was elected Grand Master, and give a few statistics. Such a report would not be worth a row of pins, and as our understanding of your intention is under the law to be a faithful review of proceedings, jurisprudence, history and statistics, we have therefore devoted an immense amount of labor and extra time to this report, and we can but humbly hope that it will receive your careful attention, and in the end will have afforded you a broader and fuller view of the vast Masonic world around us. We can only gather wisdom by experience, and here is the experience of the Masonic universe for the past twelve months."

The Proceedings of forty-one American and several Foreign Grand [] are reviewed.

Minnesota is noticed and an extract made from the address of our Grand master.

A year or two since he criticised a resolution adopted by our Grand [] relative to the time of the delivery of the Grand Master's

address, which we noticed last year, as the brethren will remember. This year we find as follows, on the same subject :

"The following resolution was adopted :

"*Resolved*, That the M.: W.: Grand Master deliver his address at 7½ o'clock this evening."

"We would as soon expect to see the resolution to say when the Grand Master should go to bed."

"The report on Correspondence is from the facile pen of Bro. Pierson, and under the head of Missouri he winces under our criticism of last year about the Grand [] postponing the Grand Master's address, and says very properly that the Grand [] may *invite* the Grand Master to deliver his address at a certain time in order to accommodate the brethren, but if the *resolution* (such as we have quoted above) is an *invitation* then Bro. Pierson can take our hat on 'courtesy.' We have seen men 'invited' out of a front door just that way."

Our remarks on "courtesy" had reference to the Grand Master, having called upon the Deputy to preside during the delivery of the address, which act Bro. Gouley saw proper to criticise. As to the resolution quoted, it was intended as an *invitation* to the Grand Master, but as it was not reduced to writing, the Grand Secretary got the language mixed up.

M.: W.: Thos. E. Garrett was elected Grand Master, and R.: W.: G. Frank Gouley re-elected Grand Secretary.

NEBRASKA.

The Thirteenth Annual Communication of the Grand [] of Nebraska was held at Plattsmouth, June 21st, 1870.

Twenty-one [] represented.

Twenty five on the roll.

Seven dispensations for new [] issued during the year.

The address of the Grand Master, our old friend Harry P. Duel, is a business document of much interest, but generally confined to local matters.

He presented a number of decisions, made during the year, from which we quote :

"*Query*.—Can a [] receive and act upon the petition of an applicant who has been rejected by another [] out of this jurisdiction, without first obtaining the consent of the [] that had rejected him?"

"*Answer*.—It can not. Masons belong to one universal family, and are only divided into Grand [] jurisdictions for the purpose of local government."

We have heretofore given our reasons for non-concurrence in this position. It is about equivalent to saying, once rejected, always rejected, or that rejection once is a perpetual bar to initiation.

The decision is one of the new Americanisms that it is attempted to make into a new general law.

We do not question the power or the right of a Grand [] to make such a law for its own jurisdiction. But we do opine that it

is contrary to the spirit of Masonry and opposed to the Ancient practice and usages.

"Q.—Can a person who has lost the thumb of the right hand be made a Mason?

"A.—He can not.

"Q.—Does the loss of the fore-finger of the left hand debar a person from receiving the degrees of Masonry?

"A.—It does not."

On the same principle one might have lost *all* the fingers of the left hand and yet be eligible. We do not endorse the doctrine.

"Q.—A dimitted brother makes application to a ☐ for membership, and is rejected. Has he a right to apply again to the same ☐? and, also, has he the right to apply back to the ☐ from which he was dimitted?

"A.—A brother holding a dimit has the right to apply to any ☐ he may choose, for membership, and as often as he may see fit, until elected."

Concurred, and also in the following, from his "conclusion":

"A few words to the Masters of ☐, and I have done. Do you, my brethren, realize the importance of the position you occupy? Do you realize that to the Entered Apprentice, just stepping upon the threshold of our mystic temple, the Master in the East is highest light, and that it is to him he looks for that advice and information which is to advance him in the pursuit of Masonic knowledge? How necessary, then, that you should thoroughly instruct yourselves in the teachings of our mystic symbolism, and be always ready to impart that instruction which is so much needed by the seeker after Masonic light!

We present an extract from the report of the Committee on Masonic Jurisprudence, containing another phase of the Dimit question.

"What action should be taken by a subordinate ☐ when a Master Mason presents a diploma, from a jurisdiction that does not issue dimit, praying for membership?"

"We answer, that inasmuch as some Grand ☐ jurisdictions do not dimit Masons, but grant diplomas, the diploma is as much the evidence of Masonic standing as would be the certificate of the Secretary of a ☐ where dimit is recognized; and a ☐ in this jurisdiction should, when a brother holding such diploma asks for membership, if he be otherwise found worthy, admit him to membership. We must, in such cases, recognize the local law of the jurisdiction from which the brother hails; but a ☐ should be fully satisfied that the jurisdiction does not dimit members."

P. G. M. Furnas presented the report on Foreign Correspondence, reviewing the proceedings of thirty-one Grand ☐, Minnesota included.

Bro. Furnas replies to some of our comments, last year, thusly:

"It reviews the proceedings of the Grand ☐ of Nebraska for 1868-9, and quotes the following decision of Grand Master Irish:—

"It is the right and duty of the Worshipful Master of the ☐ within whose jurisdiction they reside, to require *all* persons claiming to be Masons, whether they visit the ☐ or not, to prove themselves to be what they profess. In default of their ability to do so in a legal manner, they are to be regarded and treated as impostors."

"Says it is 'strange doctrine,' and asks for the law. We reply, the law is in the common usages of Masonry, viz.: that a Mason shall *prove himself* in what he professes, or be considered an impostor."

Of course if he attempts to *visit*, or claims any *Masonic* courtesies, he must prove himself entitled; but, if he *does neither*, and in a merely casual remark says that he is a Mason, the party with whom he is conversing is not bound either to examine his pretensions, or extend *Masonic* courtesies, nor yet to consider him an impostor. Again, we know several good old Masons who cannot prove themselves in a "legal manner;" must they be treated as impostors, because of forgetfulness, and the technicalities which go to make up the *legal* manner of the present age?

"It also denies the legality of the following resolution:—

Resolved, That where a non-affiliated Mason permanently locates within the jurisdiction of any subordinate ☐ in this State, and fails to make application for membership, or give a satisfactory reason for not doing so, for the space of one year from the date of such location, he thereby forfeits all claims, rights, benefits, or recognition in Masonry, of whatever kind, and shall be considered and treated in all respects as a clandestine Mason.

"And thinks our Grand ☐ will, on 'second sober thought,' repeal it. We simply meant, that a Mason who would locate in the vicinity of a ☐, with a dim in his pocket, not thinking sufficient of Masonry to make application for affiliation, should be treated as clandestine in this: that no *Masonic* intercourse should be had with him. We adhere to the doctrine. We have enough Masons in the land who carry dimits, never contribute to sustaining the Order, claim all its benefits, and remain drones in the hive."

There is a great difference between treating one as a *clandestine*, or, as not entitled to *Masonic* privileges; we heartily concur with the Brother, that the latter should not be extended to a *voluntary* non-affiliate. M. W. H. P. Duel, Grand Master, and R. W. R. W. Furnas, Grand Secretary, were each re-elected.

NOVA SCOTIA.

We are favored, for the first time, with a copy of the proceedings of the Grand ☐ of Nova Scotia.

The Annual Communication was held at Halifax, June 24th, 1870.

Thirty-four ☐ represented.

Fifty-five on the roll.

We find a new feature; we quote:

"The Committee on Credentials reported the following ☐ represented, and the following brethren members of Grand ☐, and in attendance, to whom voting tickets were distributed."

We never before knew of *voting tickets* being distributed to the members of a Grand ☐, but we have no hesitancy in acknowledging that we "don't know it all." There may be a good reason for such a procedure, but "we can't see it."

From the brief address of the Grand Master—which is confined to business matters, we learn that both the Grand ☐ of England and Scotland have recognized the Grand ☐ of Nova Scotia.

The Committee on Work "recommended that the work styled

'Ancient York Rite,' be generally adopted by the [] now working in this Province," and also "further recommended that the [] now working the Ritual of the Grand [] of England and Canada, have full permission to continue that work."

When the report came up for action, it was moved "by way of amendment thereto, that the original Webb York Rite be adopted by all [];" which was lost, and the report adopted.

The report on Foreign Correspondence was presented by Bro.: C. J. McDonald, in which the proceedings of twenty-two Grand [] are reviewed in a manner that evidences anything but new business to the committee.

Minnesota receives a brief notice; we, equally with the committee, "regret that Nova Scotia" found no place in our last report. M.: W.: "Hon." Alexander Keith, Grand Master, was re-elected, and R.: W.: Benjamin Curren elected Grand Secretary.

FOREIGN GRAND BODIES.

We are not in the receipt of any of the "Protocols" of the Grand Bodies of the Eastern Hemisphere, but believing that our brethren in Minnesota would be interested in learning something about the institution in the "old countries," we have availed ourselves of the New York report, and present the following extracts from it:

ENGLAND.

We have the Transactions of the Mother Grand [] at its several quarterly and special communications during the year 1869.

The principal event of the year was the vote of the Grand [], by which the title and rank of Past Grand Master was conferred on the Prince of Wales, and the announcement of the intention of that distinguished personage to become a member of one or more [].

On a motion to recognize the Grand [] of Nova Scotia as an independent body, the sentiment was freely acknowledged, that it was the true policy of the Grand [] to permit her subordinates, in distant colonies, to form independent Grand [] whenever they had arrived at such a state as to warrant the belief that their organization could be properly maintained, and the logical result that, under this doctrine, all the colonial organizations would gradually pass away, was accepted with great complacency. The vote on the motion to recognize, was unanimous. We presume that among Americans there will hardly be any division of sentiment as to the propriety of the conclusion reached by our English brethren.

The Master of a [] was reprimanded by the Board of General Purposes for

having, in a summons, announced that the "new work approved by the Board would be exhibited," when, in fact, no such work had been sanctioned. We mention this fact to show that the supervision over the  in England is very minute.

At the quarterly meeting in December, the Prince of Wales was formally received and invested with the insignia of his rank as past Grand Master.

The Earl of Zetland, having concluded twenty-six years' service as Grand Master, and four additional as Pro. Grand Master, under the Duke of Sussex, announced his desire to be relieved from further service, and asked that he might not again be put in nomination for the office.

His desire was acceded to, and the Earl de Gray and Ripon, who has long served as Deputy Grand Master, was nominated for Grand Master.

A  was summoned, and its Master punished, for having removed its place of meeting without the necessary permission, and for allowing brethren in arrears to vote.

A committee was appointed to inquire into the practicability of establishing a uniform system of work.

A most interesting debate was had on the proposition to limit the time a Grand Master may serve, to three or five years, resulting in a withdrawal of the proposition by its mover.

FRANCE.

In view of the relations at present existing between the Grand Orient of France and the Grand  of the American continent, we confine our notice to such matters only as may be considered to bear upon the point at issue.

The subject matter of our difference was introduced on the first day of the session by a brother from Havre, who, referring to the suspension of relations by the Grand  of New York, requested that the matter might be taken into immediate consideration. The Grand Master said in reply: "This is neither the time nor place for such consideration; the subject will have my careful consideration."

The next day attention was drawn to the question by another member, who "again called the attention of the Grand Orient and the Grand Master to the sad difficulty existing between the Great Masonic powers of New York and New Orleans!" and urged the intervention of French Masonry to put a stop to it.

The "President of the Council" then explained the situation in this wise:

"A few years since, there was found in New Orleans a Mason, a Frenchman, Bro. Chassaignac, who had openly broken through this custom so contrary to our principles. Elevated to the position of President of the Supreme Council of Louisiana, he had called around him, without any distinction, men of all religions, nationalities, and races, seeking in each only those qualities which are moral and intellectual, and in so doing he has offended the majority of the Masonic powers of America. Bro. Chassaignac, in the name of the Supreme Council, had sought an alliance with the Grand Orient of France. The Grand Master had been in no haste to respond. He had received protests against the establishment of this Supreme Council, but he had considered it important to be assured that this new Masonic power possessed the conditions of vitality. Still the request of Bro. Chassaignac had to be answered, and after a reasonable time had elapsed, the Grand Master ordered an examination of the question. A report by Bro. Hermitte, inserted in the Bulletin, and conclusive as to the evidence solicited, had been approved by the Grand Master, and it was for this reason that the Grand  of New York to-day prohibits all communication between its constituents and the Masons of France. Such is the question, such is the situation. It will be examined with care, but, at the same time, with that firmness which the Grand Orient of France has already displayed in breaking off all relations with the Grand Orient of Brazil on account of the question of slavery."

It will be seen that the real question is not even hinted at by the President of the Council, while the speaker preceding him evidently misunderstood the

whole matter. The American Grand [] have taken offense, not at the fact that Chassaignac, and his organization, have called around them all or any men, but because they have established [] in flagrant violation of the rights of the already established and recognized Grand [] of Louisiana; because the Grand Orient, in aiding and abetting this invasion of the territory of one Grand [], declares its readiness to invade the territory of every other Grand []. On this single ground, without any other whatever, the American Grand [] have made common cause, and with cordial unanimity joined hands against any and all comers in defense of their right to govern Masonry in their respective jurisdictions, without interference from any quarter. They have assumed this defense as the very citadel of their existence; for admit that the jurisdiction of a Grand [] may be invaded with impunity, that subordinate [] may be established there without its authority and consent, and the whole system of Grand [] government crumbles to dust; and not only this, but the organization of Masonry on this continent would be thrown into chaos, and all the labor of a century be given to the winds. As we have repeatedly said in discussing this subject, this is so vital a question, that we cannot allow it to be approached with hostile intent without at once calling out our ultimate powers of resistance, and drawing an impassable line between all who oppose and all who favor our continued existence.

When the members of the Grand Orient of France come to understand that the doctrine of foreign interference with the established rights of Grand [], as the representatives of the body of the Craft in their several jurisdictions, is aimed as directly at their own existence as at that of every other legally established Masonic power, they will see that there can be no compromise whatever, and that friendly relations cannot exist, except between powers determined to respect the rights of each other.

At the meeting of 1869, the Grand Orient, under the evident impression that they were taking a step forward in the way of progress, adopted the following declaration:

"The Masons under the jurisdiction of the Grand Orient of France, by their legal representatives, at the annual communication of 1869, affirm that humanity and Masonry are outraged, when color, race, or religion, suffice to prevent the entrance of a profane into the great Masonic family."

"The Grand Master is requested to make known this declaration to all foreign Masonic powers, and notify them that now and henceforth the Grand Orient of France dissolves its alliance with any Masonic power which does not adhere to this declaration."

There is somewhere a proverb to the effect that "one man can lead a horse to water, but a hundred cannot make him drink," on which principle the Grand Orient will find itself engaged in a bootless effort if it supposes that the Grand [] of the world will be driven to the desired declaration of adhesion under the implied threat. It is to be presumed that the Grand [] on this continent will not feel called to declare a principle about which there has, with them, never been any question. They have not made, and cannot lawfully make, any regulation to prevent the application of any candidate, no matter what his race, religion or color, provided only that the candidate does not, as many of the French Masons are inclined to do, ignore the existence of the True God. Nor can they enforce a regulation, should it be made, to prevent any member of a [] from rejecting a candidate on account of race, religion or color, for the simple reason that, under the law handed down to us from the beginning, a single black-ball rejects any application for admission to Masonry; and that a black-ball being deposited, there is no earthly power that can inquire into the motives of the brother depositing it. The matter always has been, is now, and must remain in the consciences of the brethren, and Grand [] cannot be expected to stultify themselves by adopting a declaration which amounts only to the atmospheric pressure necessary to enunciate it. We do not object to the Grand Orient declaring anything it likes, but we do object to being required to enter upon any subject not within the legitimate sphere of Grand [] action.

Upon reflection, our French brethren will, we trust, conclude to let this matter drop.

GRAND LODGE OF SAXONY.

The protocols of this Grand [] transmitted to us, are numbers 86, 87, 88, and 89, respectively dated April 17, June 17, October 30, 1869, and January 22, 1870.

The Grand Orient of Mexico, having applied through its agent in Germany, Bro. Von Uslar, in Wolfenbüttel, for a closer alliance with the Grand [], it was resolved to postpone action for the present, as the questionable authority of Bro. Von Uslar, as well as the existing relations of the Grand Orient itself, seemed to require further investigation.

One of the daughter [] informs the Grand [] that a certain applicant for admission was forever denied initiation in Freemasonry without a ballot. We allude to this case, as this proceeding of the [] in Saxony is so greatly at variance with the practice of the [] in the United States. We have no means of ascertaining by what process the [] arrived at the result.

Protocol No. 86 contains ample extracts from our Transactions for 1868, furnished by our representative, R. W. Bro. Von Mensch.

He quotes extensively the views expressed by the different Grand Masters of the Grand [] of the United States, as to the legality of the negro Masons in this country, and their admission into the [] of the white man, and closes with the following remarks, which have our full approval:

"With these views—as to negro Masons—on the part of the Grand [] above quoted, which no doubt are shared by all other Grand [] in the United States, the general and insuperable repugnance on the part of the white Masons of the country against the initiation of negroes, will be understood and reasonably judged. It is not with them, as it is in Germany, a merely theoretical question, which in the nature of things on this side of the Atlantic finds neither realization nor application; the notorious mental incapacity of the negro race, and to a very large extent its immense social and material inferiority, is decisive. Neither must the repugnance to meet with negroes in closed rooms be undervalued, because the physical defect of that race is offensive to one of the senses."

It is unnecessary to point out to which of the five senses Bro. Von Mensch alludes.

GRAND LODGE ZU DEN DREI WELTKUGELN (THREE GLOBES),
AT BERLIN, PRUSSIA.

We acknowledge the receipt of the Protocols of this Grand [], dated March 11, April 29, May 13, and June 24, 1869, accompanied by statistical lists.

At the session of April 29th, the election of Grand Officers took place for the triennium, 1869-72. Bro. Von Messerschmidt was unanimously re-elected Grand Master, and Bro. Bornemann, Deputy Grand Master. Bro. Böhme was elected Grand Secretary.

The Grand [] declines to enter into friendly relations with the Grand Orient of Mexico, inasmuch as Masonry in that country did not keep entirely aloof from politics at present.

The Prince of Wales having been initiated into Masonry during his visit to Sweden, was made an honorary member of the Grand [] of Germany, at Berlin, by the Crown Prince of Prussia.

The May session, held on the 13th of that month, is the annual session of the Grand [], and is to be attended by the Masters or Deputy Masters of her daughter []. From the Protocol we perceive that forty-four active members of the Grand [] attended, and only twenty-seven [] of the one hundred and eight daughter [] located outside of the city of Berlin were represented by their Masters or Deputy Masters.

The Grand Master, after welcoming the brethren who had assembled to attend the communication, remarked, that the result of last year's May session had been unfavorably commented upon, particularly by the Masonic press, and that the latter had found fault with the rejection of the largest part of the motions made in the Grand []. If all, or at least a majority of the brethren

present at the sessions of May 7th and 8th, of last year, were impressed with the idea that none of the essential parts of Masonry could be changed, no unconditional opposition was thereby intended to such changes and additions, which, corresponding to the enlightenment of the present age, would aid in explaining the aim and means of our Union more unequivocally and with greater clearness than has been heretofore done, and through symbolic forms, &c., would elevate both heart and mind and make the brethren more susceptible to true Masonry. If a portion of the Masonic press insists that the  of Prussia are under the guardianship of the Grand , and in our system particularly under that of the Union Directory, and that they were thereby restrained in the independent progress for the better, it only proves that they are entirely unacquainted with the cordial relations existing between our Grand  and the Union Directory, which is closely united therewith, on the one part, and our daughter  on the other part. Both authorities desire only to preserve the most cordial relations between all the members of the Union, to watch over, guide, and assist in the observance of the laws, that the spirit of true Masonry may be continually developed in its votaries with greater force as the spirit of earnest and moral efforts, etc.

The  at Gotha also moved to strike out Subdivision 1 of Section 165 of the Statutes, relating to the prohibition to initiate non-Christians in the Prussian .

Bro. Von Etzel, of the committee to which the motion was referred, alluded to the report of last year on the subject, and argued against the same, because the Grand  should place herself in an antagonistic position to the edict of October 20, 1798, and that a change was neither attainable nor necessary, as the initiation of non-Christians in the Order was possible through other , and thus a way to an approach of justice presented itself. He expressed the conviction that the admission of Jews, even if impossible now, would be brought about at some future time, and regretted the motion as inopportune. He also stated that the members of the committee were unanimously in favor of retaining Section 165 on the Statutes.

Bro. Bretschneider remarked that the original patent of the year 1740 contained nothing requiring a particular faith, in order to become a member of the Masonic Union. It was fifty-six years after that, when a restricted order appeared necessary to the government, then holding a different view, which might be explained, perhaps, as a result of the political excitement then manifesting itself in consequence of the French revolution. A retrograde movement in religious views had also taken place at that time. Now the rejection of Jews was no longer in accordance with the spirit of the age. In admitting them, the best opportunity offered itself to exercise an influence upon them. If Freemasonry is to be universal, and an institution that is to concern the whole human race, then the initiation of Jews must be considered admissible.

Bro. Von Etzel remarked, that the views just expressed were shared by many; the proof, however, that the initiation of Jews was not in contravention of the fundamental law in question, was wanting.

Bro. Franke remarked, that although the royal patent of 1740 did not directly speak of a confession of Christianity, yet the social position then occupied by the Jews, excluded them. The adoption of the motion, viz., the initiation of Jews, he would consider the destruction of the patent in question. Such a sacrifice could not be made.

Bro. Bauer described the social position of the intelligent Jews, that were largely represented in his province (Posen), as an honorable and esteemed one; they were admitted to the highest circles. It seemed to be the more oppressive there, that they could not be received in our . In consequence of the resolution adopted last year, four Entered Apprentices of the Jewish faith had joined the  Tempel zur Eintracht as permanent visitors, and they were held in the highest estimation. He directed attention to the progress that had manifested itself in the system Royal York, whose Grand Master, Bro. Schnackenburg, had declared in a  at Hanover, that the question was no longer one of principle, but of time only.

Bro. Bloem remarked, that he also considered that the initiation of Jews could no longer be refused. He advocated their advance to the third degree;

the acquirement of the rest of the degrees he did not consider necessary for them. By their initiation he desired to withdraw our union from attacks that were made upon it, because it professed universal love of mankind, as expressed in section 1 of the statutes, and yet excluded Jews. He did not consider it beneficial, according to Christian and Masonic principles, to keep up this barrier in the future.

The Grand Master, Bro. Von Messerschmidt, intimated that there existed peculiar relations, and particular difficulties and impediments, *which could not be known to all brethren*, but which, first of all, must be overcome and removed, and that the motion seemed really inopportune at present.

Bro. Bretschneider, in answer to a letter published in a Masonic journal, makes the following reply under date of November 28, 1869.

"In regard to your request to make known the peculiar relations, particular obstacles and difficulties, which Grand Master Bro. Von Messerschmidt, at the session of the Grand $\square$ in May last, intimated exist against the admission of non-Christians to Freemasonry, I reply that I do not consider myself authorized to publish the same, even in a Masonic journal, as all present at the time were enjoined to keep these particulars strictly secret; they were not even entered upon the Protocol."

If the organization of the Grand $\square$ Three Globes is taken into consideration, the rejection of the proposition for a full representation of the daughter $\square$ will not be at all surprising. As Bro. Von Etzel, the chairman of the committee to which the resolutions were referred, remarked: "The Grand $\square$ did not wish to be, nor should she be, a $\square$ of representatives, but simply a mother $\square$. This right she claims to have derived from the fact, that all her daughter $\square$ were chartered by her, and that she is not their creature."

The $\square$ *Aux trois Globes* was instituted in 1740; that from the surplusage of her members other $\square$ were formed, which, in accordance with the custom prevailing at the time, received their charters from this mother $\square$. It was in 1744 that this mother $\square$ assumed the title of Grand $\square$. Her claim to rule and govern her daughter $\square$, without permitting them to participate in the making of the laws, is tinged with the flavor of the heretofore prevailing, but now obsolete pretensions of the rulers of Europe, "by the grace of God." It is not unreasonable to presume, however, that the Grand $\square$ will eventually follow the good example of the King of Prussia, who permits his subjects to participate in the government by representation, and allow her daughter $\square$ to be heard and represented without restriction.

There is, however, another reason why the Grand $\square$ denies to her daughters a participation in the conduct of affairs. It must be remembered that the supreme executive and judicial authority of the Grand $\square$ is vested in a Directory, consisting of seven members, who also compose the highest so-called "Inner Orient," and one of its duties is to preserve the purity of the system practiced by the Grand $\square$, and which substantially is the strict observance of Hund. It consists, aside of the first three degrees, of four others, viz: 4. Scotch Master. 5. Novice. 6. Templar. 7. Eques Professus (Professed Knight). The sixth degree, as the quintessence of the Order, claims the right to govern the Institution, without responsibility for its acts to the members of the other degrees. The "Inner Orient" has full control of the Grand $\square$ and the daughter $\square$, which even extends to the approval of the Master elected by the $\square$. The representative of the $\square$ in Grand $\square$ must be in possession of the fourth degree. If the Master of the $\square$ does not attend the session of the Grand $\square$, the $\square$ is represented by a proxy, selected by the Grand $\square$ (Inner Orient) from one of the four $\square$ at Berlin, who reflects his own views rather than those of the $\square$, and being dependent for his seat in Grand $\square$ to the "Inner Orient," it is natural to suppose that he will not readily place himself in opposition to its views. The slim attendance of the Masters of $\square$, Bro. Bretschneider explains as a consequence of being obliged to pay their own expenses. This state of affairs may continue for a time longer, but eventually the change will and must come. Just as the peoples of the world gradually assert their rights of being heard and consulted in their respective governments, just so will the Masons of Prussia assert their rights of being properly represented in their Grand $\square$.

And as it is with the representation of [] in Grand [], so will it be with the initiation of Jews in Prussian []. Religious tenets will cease to be a test for admission into Masonry in Prussia. The heaven is working, and the result will manifest itself in due season. It is merely a question of time, and is so acknowledged by prominent and intelligent Masons in Prussia. It is to be regretted, therefore, that members of the Fraternity should adhere with so much tenacity to regulations that are more properly adapted to the period when feudalism was in its glory, and swayed continental Europe.

It is argued that the patent of 1740 and the royal edict of 1798 were antagonistic to the admission of Jews. We have carefully examined both, but fail to discover even the slightest allusion to a confession of any faith. Aside from this, it is claimed by Prussians learned in law that all restrictions contained in the edict of 1798 were removed by section 4 of the Ordinances of August 6, 1848.

The Prussian government years ago removed all distinction on account of religious belief, and it seems strange that the Masons of that country should adhere to it with so much pertinacity. Obsolete ideas may be bolstered up for a time, but must finally succumb to education and enlightenment. Progress is imprinted upon the nineteenth century, and resistance is vain.

The Grand [] celebrated St. John's Day on the 24th of June, the Grand Master delivering an address on the occasion. He alluded to the Grand Masters' conference, held by the Grand Masters of Germany on the 16th of May, at Dresden, and remarked that the most friendly and brotherly feelings and unanimity prevailed among those present, and that the most lively interest for the prosperity and success of Freemasonry was expressed by all. He proposed at this time only to allude to the questions that were brought before the conference for consideration; the particulars are to be laid before the brethren at some future time.

The negotiations with the Grand [] *dos Benedictinos*, at Rio de Janeiro, for the exchange of representatives, had not been brought to a close.

From a statement made by the Grand Master, we gather that the Grand [] consists of 61 members, and 629 honorary members. The number of daughter [], according to the statistical tables accompanying the Protocols, is 106. By adding up the various columns, we find 11,980 active members affiliated therewith. The [] are reported to be in a prosperous condition. The Grand [] has expended 4,553 thalers in charities during the year.

GRAND LODGE OF PRUSSIA, ROYAL YORK ZUR FREUND- SCHAFT, AT BERLIN.

We have received from this Grand [], Protocols dated May 3 and 12, June 7 and 24, September 6, and December 13, 1869.

The Grand [] of Louisiana entered her protest against the recognition of the spurious Supreme Council of Louisiana by the Grand Orient of France, and notified the Grand [] that all Masonic intercourse between herself and the Grand Orient of France had ceased. The Grand [] Royal York, in 1868, declined to enter into mutual representation with the New Orleans Supreme Council.

At the request of the Grand [] of Louisiana, the Grand [] Royal York transmitted to her the ritual of all the degrees practiced by her. The hope is expressed that the ritual practiced by the [] in Louisiana would be forwarded in return, and that they would thus become intimately acquainted with the work practiced by them. We are not informed whether this wish has been complied with.

The Grand [] of Lusitania, Lisbon, urges upon the Grand [] Royal York the recognition of the Grand [] *dos Benedictinos*, at Rio de Janeiro, and to enter into friendly relations with her. The Grand [] consented to the transmission of her Protocols, and expressed her willingness to invite her two sister Grand [] to join in the recognition of the Grand [] *dos Benedictinos*. The establishment of friendly relations with the Grand Orient of Mexico was declined, for the reason that the Mexican daughter [] were permitted to exercise an influence in politics. Mutual representatives have been appointed between the Grand [] Royal York and the Grand Orient of Italy.

The Grand [] has decided that a knowledge of the contents of its Protocols must be withheld from Entered Apprentices and Fellow Crafts.

Eighteen of the twenty [] of the former Grand [] of Hanover are now affiliated with the Grand [] Royal York.

On the 31st of May, 1869, the [] *Pythagoras zu den drei Strömen*, at Münden, Hanover, one of the [] above alluded to, was constituted a daughter [] of the Grand [] Royal York, by Bro. Jenisch, of Berlin, especially deputized for that purpose. In the course of his address to the [], he expressed himself on one point in a similar strain as did M.: W.: Bro. Schnackenburg, the Grand Master of Royal York, on the 14th of June, 1868, when he installed two [] at Hanover. The M.: W.: Brother, on that occasion stated, "that according to the system practiced by the Grand [] Royal York, a profession of Christianity was required from the candidate, which, however, rested upon a historical basis, and that not principles, but necessity, had created this condition."

Bro. Kueper, the Master of the [] at Münden, in reply to the address of Bro. Jenisch, made the following remarks:

"I must not fail to state, that, however much we may esteem the Christian religion, we cling with our whole soul to that conception of Masonry which makes it a human, and not merely a Christian institution. On this basis alone rests its universality, and through this only will it be possible to produce a direct effect on men, and incline them favorably to the grand aims of our exalted Institution, by opening its doors to every free man of good repute, without regard to his religious profession."

The Grand [] celebrated St. John's day, and the Seventy-Second Anniversary of her existence, on the 24th June, 1869. Bro. Wieprecht, the Grand Orator, who, in his review of the condition of Masonry during the year past, makes the following remarks:

"The following statistical information will give an idea of the colossal proportions which Masonry has acquired in America. There exists in America 41 Grand [], with 6,800 daughter []. Of these 671 belong to the State of New York, in which during the past year, 6,000 initiations took place. Kentucky numbers 406, Illinois 400, Pennsylvania 415 [], with 22,000 members, etc. The question naturally presents itself, whether this immense and unprecedented growth is accompanied by a proper intrinsic development. Many of the reports that come to us paint the condition of single [] and [] systems in dark colors. Complaint is made of the gross abuse of the ladies' degrees, which has taken root in some districts to such an extent that their abolition and the introduction of reforms seem hardly possible. The *Reform*, the organ of the Society of German-American Freemasons, speaks out plainly. It says: "*Break with the old, and form a new Union. That is the only reform possible.*"

It can not be denied, that this ladies' degree humbug finds many supporters in the ranks of the Fraternity in this country. The Grand [] of the United States, however, have no more control over it than has the Grand [] Royal York within its jurisdiction over any society outside of Masonry.

Bro. Weiprecht quotes the *Reform* as authority for his assertion. Fully aware of the extreme conservatism of the Prussian Grand [], it seems to us that he can not be acquainted with the tendencies of the Society of which the *Reform* is the organ. We are even inclined to think, that he did not read all that follows the sentence quoted by him. He will find it in full in Protocol No. 131 of the Grand [] of Hamburg, and a translation of it under the head of Hamburg, in this report, from which he will readily perceive that the aim of that Society is the destruction of our venerable Institution.

Upon investigation, he will discover that American Masons can not be charged with this sacrilege, as it emanates from the two German [] which the ambitious Grand Master of Hamburg has instituted within our jurisdiction, unlawfully and in the face of our repeated remonstrances. And that these two [] have even thrown off the control of the Grand [] of Hamburg, he will have no difficulty in discovering, if he will peruse the Protocols of that body for the past year. We look upon this as a natural consequence of the unlawful and unjustifiable proceedings of the ambitious Doctor of Hamburg.

The Grand [] adopted the title of *Worshipful* for the subordinate [], the

Masters and Deputy Masters of the same, and also for the two Grand Wardens of the Grand [] ; *Right Worshipful* for the Provincial Grand [], Provincial Grand Master, and Deputy Grand Master ; *Most Worshipful* for the Grand [], the Grand Master, and Deputy Grand Master. All other officers and members to be addressed as brothers.

The Protocols contain ample reports of the daughter [] of the Grand [], from which it appears that they are in a healthy and flourishing condition. The Grand [] has now about fifty-five [] affiliated with her.

GRAND LODGE ZUR SONNE, AT BAIREUTH.

The Constitution adopted by this Grand [] in 1868, requires that it should hold one session annually, in the alternate Orients of her daughter []. The Grand [], therefore, met on the 24th October, 1869, at Kaiserslautern. M.: W.: Bro. Feustel, Grand Master, presiding.

The Grand Master stated that friendly relations would be established at an early day with the Grand [] Alpina, of Switzerland, and that the Council of the Grand Officers had decided not to enter into communication with the Grand [] of America.

It was resolved, that, in future, Grand Officers who were obliged to travel on official business, should be paid the regular fare and a per diem of two thalers. The Grand Master is to receive in future fifty florins, and the Grand Secretary one hundred florins, annual compensation.

The Constitution adopted October 11, 1868, was amended ; Section 20 is to read :

"Every [] has at least one vote (in the Grand []) besides that of the Master. [] with from 76 to 125 members have two, and with 126 to 175 members three votes. Proxies may be appointed, but no brother shall represent more than one []. No instruction shall be given, but the representative shall vote from personal conviction.

"The brethren of the Orient in which the Grand [] holds its session shall be entitled to participate in the labors of the Grand [], according to their degrees."

Section 53 was amended to read as follows :

"If a candidate receives six black-balls in a [] having fifty members, he is to be declared rejected ; if five black-balls appear, he may apply again within a year. But "the brethren who have cast the black-balls must disclose to the Master the reason for their votes. If these are not satisfactory, the Master, after consulting the rest of the [] officers, may declare the ballot clear. Particulars may be regulated by the By-laws of the []."

The question, whether it would be desirable to unite the Grand [] of Southern Germany, was broached by the Grand Master at the session of the Grand [] in October, 1868, who argued that a greater impulse would thereby be given to Masonry. The present condition of Masonry, compared with what it was twenty-five years ago, seemed very favorable. Most of the [] of South Germany had been constituted during that term, and he considered it desirable that the [] should present a unit, which would result in their mutual support. "Remove," he said, "what separates us, present the spectacle of an active, progressive Union, and the result will soon become apparent."

The members present considered the union of all South German [] merely a question of time.

M.: W.: Bro. Feustel was re-elected Grand Master for three years. The Grand [] is to meet at Fürth in 1870. From an address delivered by the Grand Master, at the session of October 24th, we gather the following :

The number of daughter [] had increased by two during the year. The new as well as the old [] are in a prosperous condition and increasing in the number of members. According to the latest return made by the [], they have 996 members. The smallest [] has twenty-eight, and the largest 151 members. It is stated that the Grand [] is in mutual representation with the Grand [] at Darmstadt, Hamburg, Frankfort, Three Globes, Royal York, and the Grand [] of Saxony, and has been in constant communication with the Grand Orients of France, Italy, and New York. An exchange of representa-

tives, proposed by the Supreme Council of Louisiana, the Grand  of Tennessee and Illinois, was declined, with expressions of brotherly thanks.

The Grand Master announced that the Council of Officers had determined to issue a circular letter to define the position which Masonry occupies in relation to the Papal Syllabus. We give it in the following translation:

"CIRCULAR LETTER OF THE GRAND  OF FREEMASONS ZUR SONNE, AT BAIREUTH.

"*Worshipful and Beloved Brethren:*

"As a rule, the Masonic Fraternity does not participate in the political factions, church schisms, and struggles of the times. As a humane and moral Society it unites men of various political creeds and of diverse religious beliefs, by the common tie of brotherly love. But this position of neutrality it is impossible to preserve, if the existence of the Union is assailed, or the moral blessings threatened that mankind has acquired, and which are indispensable to its destiny. In such cases it is forced to watchfulness by the interest of self-preservation on the one hand, and by the duty to defend these sacred blessings on the other.

"In this sense we direct your attention, beloved brethren, to the plans emanating from Rome, which endanger the moral peace and the intellectual progress of the civilized family. These plans are, no doubt, devised, urged, and supported by the mortal enemy of our Union—the Jesuits.

"So far as the impending Council, to which Pope Pius IX. has called the Roman Catholic bishops from all parts of the world, is to settle merely matters concerning the Catholic Church, or church discipline, we have no cause to meddle in this, to us, foreign affair. Even the evident intention to attribute infallibility to the Pope by a new dogma, concerns us much less than it does the modern governments, whose authority and freedom might be entangled in conflicts by this superhuman authority of a man. We consider it self-evident that this *infallibility*, founded upon church faith, can have neither a convincing nor binding power for us, for the reason that the moral law, which we consider the supreme guide for our conduct, is not derived from any church authority, but from truths recognized by man.

"But, first of all, we have to maintain the right to exist against the authority of the Pope, who denied it to us in his allocution of September 25, 1865; and also against the authority of the Council, if it should affirm the Pope's judgment of condemnation.

"Our Union, dedicated to humanity, is not an institution of the Roman Catholic Church, and is not subjected to the Roman hierarchy. As long as the humane and liberally inclined State protects our rights, and permits us to live in freedom, we need not care for papal excommunication. We acknowledge, however, that we deserve one reproach which the Pope has made, and that is, that *we practice toleration toward those who differ from us in faith*. If the Pope discovers a crime in this toleration, in the eyes of the civilized world it is a virtue, of which we need not be ashamed. All other reproaches are based upon a misunderstanding of our disposition and a misconstruction of our aim. The Pope errs when he calls us an *immoral sect*, as morality is the principle of our existence. The Pope errs when he reproaches us with having caused *revolutions and wars in Europe*; we require from all members a conscientious observance of the laws of the State, and our  are temples of peace. The Pope errs when he charges us with a *fierce hatred of the Christian religion*; not only do the large majority of the brethren profess Christianity, but our Union is a moral society, filled with reverence toward the Founder of the Christian religion, and who has revealed to the world the highest ideal of moral perfection. The Pope errs when he stigmatizes us as despisers and enemies of God; for Freemasons are *worshippers of God*. Perceiving these grave errors of the Pope, through our own immediate experience in life, we certainly know that he is as little as other men secure against errors.

"The Council is called together to condemn also the *errors of our age*, enumerated by Pope Pius IX. in the published *Syllabus errorum*. In these pretended errors we recognize, to a great extent, *vital truths*, which are approved by society

and the governments of the world, and must therefore be guarded by the human family with watchfulness, if it is to fulfill its divine destiny.

"The Pope condemns in advance *all philosophy and all sciences* that are not defined, governed, and circumscribed by authority of the hierarchy (Syllabus, 1, 14, 57). We know, however, that science is, and must be, independent of all church authority. We know that all great discoveries and every progress of science are the offspring of unrestricted investigation, of critical observation, of logical deduction; and heretofore almost all discoveries or newly acknowledged truths have had to be asserted and maintained in opposition to the church authorities.

"The Pope also rejects *freedom of religion* (Syllabus, 15-18), which we honor as one of the most sacred prerogatives of man, and which is universally recognized by all governments. For it mankind has battled for ages; for it it has bled and suffered. Persecutions on account of religion, and the Inquisition itself, had to succumb to it.

"Pius IX., in his encyclical of December 8, 1866, in imitation of his predecessor, Gregory XVI., stigmatizes freedom of conscience as *madness*. We consider it the indispensable surety—the true relation of the human soul to God, and the necessary foundation of morality in antithesis to falsehood and hypocrisy.

"He also condemns the *free practice of worship*, and demands the *exclusive observation of the Roman Catholic rites* in all countries (Syllabus, 77-79). We, however, deem freedom of worship one of the holiest rights of emancipated humanity.

"We are not surprised that the Pope, on principle, condemns, in many letters, and again in the mentioned encyclical, *freedom of speech and of the press* as a *terrible plague*; whilst we think that the great problem given by God to man, to develop the intellect in its most varied phases, could not be fully solved without these indispensable privileges.

"If Pius IX. finally declines *every conciliation of Papacy with progress, liberalism, and modern civilization* (Syllabus, 80), we discover in this declaration an acknowledgment that the Papal Church is incapable and unfit to understand and conduct progress.

"Our Society is certainly interested in examining these important questions, as they are of the highest importance among the moral problems of humanity.

"There meet in our ☐ humane and educated men, in various stations in life, who have a deep interest in these questions, and who, in accordance with our regulations, which secure a dignified and peaceable consultation and protect confidence, would discuss and explain them with noble freedom and earnestness. Besides this, our Institution, in this respect not unlike the Catholic hierarchy, extends over the face of the earth. More liberal than the latter, uniting, as it does, not only educated men of different nations and States, but also of divers religions and churches, it is particularly entitled to oppose to a *universal attack* on the dearest rights of humanity, a *universal defense*.

"We invite you, therefore, beloved brethren, to turn your earnest attention to a participation in this intellectual and moral world-combat; to particularly interest yourselves in its conduct, and, in accordance with our Masonic Constitution and customs, to practice the moral duties with increased zeal, not only in the ☐ and Masonic gatherings, but also in society at large. These serious dangers of the times demand this from the defenders of the sacred rights of humanity.

"In this expectation we extend to you the right hand of fellowship, and most sincerely salute you, according to Masonic custom."

MOTHER GRAND LODGE OF THE ECLECTIC UNION, FRANKFORT-ON-THE-MAIN.

The Protocols received from this Grand ☐ are Nos. 46 to 52 inclusive, covering the period from December 4, 1868, to December 28, 1869.

The Grand ☐ celebrated St. John's Day by a festival ☐.

The ten ☐ affiliated with the Grand ☐ display great activity, and seem to be in a prosperous condition.

We cannot close our review of the proceedings of our sister Grand □ without alluding to the report contained in her Protocol No. 50, of December 3, 1869, made by the representative of the Grand Orient of France near that of the Eclectic Union. It speaks of the difficulties existing between the Grand Orient of France and the Grand □ of New York. The quotations made seem to be from the *Bulletin* of the Grand Orient of France. The representative says:

"In reference to the relations between France and New York, the following is stated:

"In consequence of the establishment of friendly relations between the Grand Orient of France and the Supreme Council in the Orient of New Orleans,—the last the Grand □ of New York declares to be irregular,—the Grand □ of New York has discontinued all intercourse with the Grand Orient of France."

The following explanation is made in addition:

"A few years ago a Frenchman, in New Orleans, by the name of Chassaignac, was elevated to the position of President of the Supreme Council of Louisiana. He collected around himself, without distinction, men of all nationalities and races, selecting them only for their moral and intellectual qualifications. For this reason Bro. Chassaignac broke with the majority of the American Masonic authorities. On behalf of the Supreme Council over which he presided, he exerted himself to form an alliance with the Grand Orient of France, which, after mature deliberation, was finally effected. But inasmuch as the Grand □ of the State of New York protests against the admission of negroes, and for this reason has excommunicated the Supreme Council of Louisiana, she considers herself justified in discontinuing all relations with the Grand Orient of France."

It would be difficult to condense a like number of untruths in one sentence. The Grand □ of New York never has protested against the admission of negroes, never has excommunicated and never recognized the Supreme Council of Louisiana; neither is the negro question the cause of the discontinuance of her relations with the Grand Orient of France.

The position the Grand □ of the United States occupy in regard to the colored race seems still to be misunderstood, in spite of all the explanations that have been heretofore made. The law which governs all our Grand □ is, that every subordinate □ has the right to decide for itself who shall be admitted to its privileges. It is left to them to decide who shall be initiated and who rejected. It is not because the Chassaignac Council affiliates negroes that recognition has been denied it, but because it is a spurious Masonic body. According to the right of jurisdiction, recognized by all the Grand □ of the United States, only one Grand □ has jurisdiction over the three Symbolic degrees within the geographical boundaries of any one State. An infraction of this rule is at once followed by a discontinuance of Masonic intercourse with the offending body. The Chassaignac Council, by assuming jurisdiction over the three St. John degrees within the boundaries of another Grand □, comes under that category. It is not, therefore, the question of admitting negroes, but a question of jurisdiction and the recognition of a spurious Masonic body.

Highly as we value our Masonic relations with the Grand □ of Europe, we would without hesitation sever our connection with all of them, sooner than submit to an infringement of what we consider our vested rights and privileges, and on this question the Grand □ of the United States stand as a unit.

GRAND LODGE ZUR EINTRACHT.

Protocols Nos. 60, 61, and 62, respectively dated March 29, November 22, 1868, and April 28, 1869, are before us.

At the communication of March 29th, Bro. Pfaltz was elected Grand Master in place of Bro. Leykam, deceased.

The four □ of this Grand □ located at Darmstadt, Mayence, Frankfort, and Friedberg, heretofore had the right to appoint all the officers of the Grand □. At the session of the Grand □, held April 28th, these □ voluntarily

surrendered this privilege, excepting, however, therefrom, the office of Grand Master and Deputy Grand Master.

A comprehensive statistical list for the year 1868 accompanies the Protocols, from which we learn that there are nine [] affiliated with the Grand []. The number of members of these [] is 818, besides 17 serving brethren and 87 honorary members; an increase of 35 over the previous year. The number initiated in the nine [] during the year past was 47; passed 45, and raised 21. Five affiliated, 16 died, and 21 dimitted. The largest number of members in one [] is 154; the smallest, 25. The Protocols are mostly filled with local matter, and contain nothing of general interest.

GRAND LODGE OF HAMBURG.

Grand Master Dr. Buek reported at the session of this Grand [], August 22, 1868, that, with the transmission of the last Protocols, he had reminded the Grand [] of Brazil, *do Lavradio*, that for some time past no communication has been received from the Grand [] itself, or from the representative of the Grand [] of Hamburg, and if no reply was made to his letter, it would be assumed that the Grand [] of Brazil desired to discontinue the existing relations between the two Grand Orientes, and that the transmission of the Protocols of the Grand [] of Hamburg would cease for the future. He had also availed himself of the opportunity to impress upon that Grand Body the necessity of settling in a brotherly manner, the difficulties that had existed for some time past between the two Grand [] of Brazil, *do Lavradio* and *dos Benedictinos*, by either union, or mutual recognition. The Grand [] of Hamburg could not do otherwise than recognize the Grand [] *dos Benedictinos* also, as she had already been recognized by most of the Grand [].

He had in like manner addressed Bro. Frapoli, in Florence, and urged upon him the necessity of healing the dissensions which, to the regret of all, existed between the Grand Orientes of Italy. As an example, he had drawn his attention to the brotherly relations existing between the three Grand [] of Berlin, and of many other [] of even varying systems, as was the case in Hamburg and in many other cases.

At the session of the Grand [], February 22, 1869, Dr. Buek again reported that he had received from the Grand Secretary of the Grand [] *do Lavradio*, Bro. Ruy Germack Posallo, a brotherly letter, dated September 22, 1868, in which he states that the Grand [] *do Lavradio* gratefully acknowledge the well-intended advice of the Grand [] of Hamburg, in reference to a restoration of peace in Rio Janeiro, and that they would be pleased to act in accordance therewith, were it not that the Grand [] considered it proper that the first step for a reconciliation should be taken by the brethren, who, by their secession, had commenced the dissensions, and who still persevered in their hostility. A peaceful existence of two Grand [] in the Empire, which the Grand [] of Hamburg declared to be practicable, is incompatible with the laws of the Grand []. The letter further stated, that the Grand [] *do Lavradio* had been recognized by the Supreme Council at Boston, and that the Grand Orient of France had discontinued its relations with the Masonic authorities at Rio de Janeiro, because they declined to comply with its demands to bring their influence to bear to abolish slavery in the Brazils.

The zeal displayed by the Grand Master of Hamburg to conciliate existing difficulties in the Masonic family, is praiseworthy in the highest degree. Still more praiseworthy would it be were he to act in accordance with his preaching, and do justice to the Grand [] whose rights he has violated, and in which he he perseveres with unparalleled obstinacy. Fortunate it is for Masonry that stands alone in this unmasonic practice. If, however, we inquire into the true motive that impells him to play the peacemaker between the two Grand [] of Brazil, we readily discover that he is actuated by anything but a spirit of brotherly love; for it must be still fresh in the remembrance of all that he, so to say, forced the Grand [] *do Lavradio* to recognize the colony that he has planted in her legitimate territory. The [] which he has chartered in Brazil owes allegiance to Hamburg, although it pays a money tribute to the Grand [] *do Lavradio*. In this manner the crafty head of the Hamburg Grand []

has endeavored to make palatable the bitter pill which he has administered to *do Lavradio*. The unfortunate dissension existing among the Brotherhood of Brazil, and the anxiety of *do Lavradio* to be recognized as the legitimate body by other Grand Orientes, no doubt was the allurement that led her to accept the glittering bauble so temptingly held up to her longing eyes by the M. W. Doctor of Hamburg. Neither is the other example, quoted by Dr. Buek with so much uncton, more apposite. Three Grand [] in Prussia, side by side, and exist in harmony. But it must be remembered that they sprung into existence when Masonry was in its infancy in that country. The Grand Master of Hamburg may discover, if he will turn to the history of Masonry in Prussia, that the proceedings of these three Grand [] in their early days, were not altogether harmonious. Dissensions arose between them, which were only healed after the King of Prussia, himself a Mason, had recognized them all, and had proclaimed himself their protector. Supposing a number of Prussian [] were to sever their connection with the existing Grand [] of that country and attempt to form a new Grand [], does the Grand Master of Hamburg believe that such a body would be recognized by the existing three Grand []? We need only to point to the fate that befell the Grand [] of Hanover when that kingdom was annexed to Prussia. That Grand [], which had existed for nearly forty years, and was recognized as such by the Grand [] of the world, was forced to abandon its organization, and its daughter [] were compelled to affiliate with the Grand [] of Prussia or cease to exist. As we have remarked, to endeavor to heal existing dissensions in the Masonic family, is praiseworthy, and should be the ambition of every brother; but we question whether Dr. Buek, himself the cause of so much difficulty in the Masonic world, should be accepted as the proper medium to effect it.

The M. W. Doctor of Hamburg must possess an unparalleled amount of cool assurance when he says to the Grand [] *do Lavradio*, that he will request the Grand [] in correspondence with the Grand [] of Hamburg, to follow his example and acknowledge both the Grand [] now existing at Rio de Janeiro. We wonder how many of them will comply with his behest, if he should attempt to carry out his threat.

GRAND LODGE ALPINA, SWITZERLAND.

The seventeenth session of the Grand [] took place at Arau on the 1st of August, 1869.

The meeting was called for the purpose of considering the protest entered by two of the daughter [] against the legality of the election of several Grand [] officers. The protest was made on the ground that the election was in contravention to Article X. of the constitution; the elected officers, viz.: the Deputy Grand Master, Grand Treasurer, Grand Master of Ceremonies, and Grand Recorder, not being members of the Grand [] at the time of their election.

VEREIN DEUTSCHER FREIMAURER.

At the meeting of the *Verein* in 1868, it was resolved to hold its session for the year 1869, at Leipsic. A short time previous to the meeting, application was made by the leading officers of the *Verein* to the two [] at Leipsic, *Minerva zu den drei Palmen* and *Baldwin zur Linde*, for the use of their [] buildings. The [] declined to accede to the wishes of the *Verein*. The result was a lively controversy between the officers of the *Verein* and the two [], in the Masonic journals of Germany. Lances were broken on both sides, not only by the parties concerned, but also by outside [] and brethren, and at times the battle raged fiercely.

The [] *zu den chernen Saulen*, at Dresden, having offered her rooms to the *Verein*, it held its session in that city on the 4th and 5th of September, 1869.

The number of members at the close of the session had increased to 511. The session of the *Verein* in 1870 will be held at Darmstadt, and it is proposed to invite Masons from Orientes outside of Germany, to participate therein.

GRAND LODGE OF THE NETHERLANDS.

The annual session of this Grand ☐ was held at the Hague on the 23d May, 1869, and was attended by twelve Grand Officers and ninety-four Deputies, representing thirty-nine ☐.

The Grand ☐ of Peru, Columbia, and Tennessee applied for the appointment of mutual representatives.

It is stated that a native of China has been initiated in a daughter ☐ of the Grand ☐ at Batavia. The daughter ☐ of the Grand ☐ in the East Indies are increasing.

The differences between the Grand ☐ and that of England, on account of the right of jurisdiction at the Cape of Good Hope, have been settled, and both English and Dutch ☐ now work in harmony. An application for a new ☐ at the Cape has been received, which will increase the number of her daughter ☐ in that locality to seventeen. A Provincial Grand ☐ has been instituted by the Grand ☐ at the Cape.

On the 1st of April, 1869, there were thirty-eight daughter ☐ working in the Netherlands, with a membership of 1,981. During the decade 1859—1869, the membership in these ☐ has increased 412. Of the seventy-three ☐ in affiliation with the Grand ☐ in Holland and its colonies, fifty-eight are active and fifteen are dormant.

The receipts of the Grand ☐ for the year ending March 31, 1869, were 7,202 guilders; and the expenditures for the same period, 6,532 guilders.

The Grand Master, Prince Frederick of the Netherlands, appointed Bro. I. I. T. Noordzick, Deputy Grand Master, and Bro Mensing, Grand Secretary.

The Louisa Institute, a charity institution for the education of orphans of poor deceased Masons, was opened in May, 1869. It was originated by the Grand Master, Prince Frederick, who donated a building for the purpose, at the Hague, and a Bro. Gasselin left a considerable legacy to aid in its support.

The Grand ☐ has entered into friendly relations with the Grand ☐ Lusitania at Lisbon.

GRAND ORIENT OF LUSITANIA, PORTUGAL.

The *Boletino oficial de Grande Oriente Lusitano* for July, 1869, contains a report of the negotiations of the Grand Orient with the Grand ☐ of Portugal, in relation to the union of the two bodies.

The August (1869) number of the *Boletino* states, that the Commission to define the relations of the two Grand Bodies above alluded to, had brought the matter to a satisfactory termination.

The Grand Orient has instituted the order *de Triangulo rutilante* (The Brilliant Triangle), in commemoration of Bro. Gomez Freire D'Andrade, who, many years ago, died on the gallows a martyr to Freemasonry. Masons of merit are to be invested with it.

It appears from a paper, *Le Grand Orient Lusitanien*, written by Bro. Dr. Da Cunha-Bellem, that the above mentioned Bro. D'Andrade, Lieutenant-General and Master of the ☐ *Virtude*, at Lisbon, was elected Grand Master in 1816, and, with eleven other brethren, was executed on the 18th October, 1817. It is then stated that, for some time thereafter, Freemasonry, which, however, at that time was a political association only, ceased to exist. In 1849 several old Masons met again, and formed the Grand Orient of Portugal, with Bro. D'Oliveira as Grand Master. He was succeeded by Bro. Alvez de Moura Continho, who, by his imperious conduct, alienated many brethren from the good cause. On the 31st January, 1859, the former Grand ☐ of Lusitania was revived, with Bro. De Paraty at its head. Thus sprung into existence two Grand ☐, which declined to recognize each other. It is to be hoped, however, that the split is now healed.

The Grand Orient of Lusitania has been acknowledged since 1863 by the following Grand ☐: France, Ireland, Italy, Argentine Republic, Uruguay, Saxony, Luxemburg, New Granada, Hamburg, Brazil (dos Benedictinos), the Netherlands, Darmstadt, Belgium, Chili, Royal York, Three Globes, etc. The

Grand Orient has now in all eighteen [] under her jurisdiction, at Lisbon, Oporto, Coimbra, the Azores, and four in Spain. The Grand Orient consists, besides the Grand Officers, of the Masters and the deputies of her [] (one deputy for every twenty members). By the laws of the Grand Orient, the Grand Master must be a Portuguese by birth, who is elected for the term of three years. All the officers, grand as well as subordinate, are elective. The Grand Orient meets semi-monthly. Besides the three St. John degrees, four higher degrees, composing a chapter, are recognized and practiced.

Masonry in Portugal has survived innumerable persecutions at the hands of its kings, its priests, and the Inquisition. Many of its votaries have been subjected to torture, banishment, and even death.

Some evidence exists that Masonry was introduced into Portugal somewhere about the year 1727. It underwent many changes and persecutions. In 1834 we find three Grand Masters in Portugal,—Da Silva Carvalho, the Marquis of Saldanha, and Man. Da Silva Passos. Carvalho left the country in 1836; Saldanha was deposed from office in 1837, and Vialla Nova de Foz-Coa elected in his place in 1839. The second Grand [] elected Da Costa Cabral as Grand Master in 1841, and the third Grand [], in the same year, chose Man. Gonsalves de Miranda as the successor of Carvalho. The French or modern Rite was practiced by these bodies.

In 1837, the Grand [] of Ireland chartered a [] at Lisbon, from which sprung several [], and which finally formed a Provincial Grand []. In 1840 the above named Jose de Silva Carvalho established a [] at Lisbon, and likewise a Consistory. In 1841, however, the Grand Orient of Brazil granted a patent for an independent Grand Orient, which in 1845 had seventeen [] under its jurisdiction. There existed at that time in Portugal the following four Grand Bodies:

1. The last named Grand [] of Lusitania; 2. The Provincial Grand [], depending on the Grand [] of Ireland; 3. The Grand Orient of Passas-Manuel; 4. The Grand Orient of Costa Cabral, the two last entirely independent. The French, Scotch, and York Rites were practiced by them respectively.

In 1848, the Grand Orient of Lusitania applied to the Grand Orient of France for the establishment of mutual representation, which seems to have been declined. The Grand Orient of Lusitania, of which De Parady is Grand Master, is now recognized by a number of Grand [], as before stated.

GRAND ORIENT OF ITALY.

The following circular letter was issued to the [] of the Grand Orient of Italy, by acting Grand Master Frapoli:

"The highest law of nature is motion. It is nature itself; it is God. The cessation of motion would be death; the absence of motion is nothingness. Matter is self-moving; its forms are subject to constant changes, and bodies have no duration if not continually changing and transforming, and adapting themselves to surroundings.

"Religious and political forms, dogmas, and constitutions are wedged into strong covers, and their days are numbered. The principle of Freemasonry is the essence of universal progress. Its rites are preserved and adapt themselves to the requirements of the times. Thus the art of Masonry has lived for centuries, and now gathers fresh strength in the midst of universal sleep—it is immortal.

"But Masonry has its troubles as well as diseases. A mortal disease was the admission of the spirit of darkness, by means of which courts and Jesuits sought to control it in the seventeenth century, by weighing it down with rubbish intermixed with holy traditions, innumerable priestly forms, church or ridiculous princely degrees and titles, almost sufficient to deter from it all thinking men.

"This ballast, which has brought Masonry into bad odor, is not so easily thrown overboard. It affords convenient means for the delusion of the ignorant, and most serviceable to the destroyers of all that is good.

"But reform already knocks at every door. The most civilized nations, the England of to-day; the United America, with its thousands of merely Sym-

holic , with its short, terse, and democratic rites, are models of simplicity in word and letter. The multiplicity of degrees, of rites, of pompous phrases; the extravagance of marks of distinction, designed only to smother in the germ every desire for successful labor, have found an insuperable barrier also in the German positiveness, and are now almost exclusively banished to the far-off colonies.

"To the honor of the Grand Orient of Italy be it said, that in the general statutes adopted by the different legislative assemblies it has endeavored to free the human mind from all constraint, and make Freemasonry independent from sectarianism. It has attempted to replace absurd and antiquated usages by those that conform more to the requirements of science and the age. It has endeavored to remove the superfluities with which the elegant chastity of the primitive Masonic edifice was so terribly overloaded; and the General Statutes of the Grand Orient of Italy, clear in ideas and purposes, but timid from too much regard for unjustified forms, are acknowledged as the expression of a new era by the better portion of the Freemasons of Europe and America.

"In the meantime our transalpine brethren have attempted to go further. In honor of the free spirit, it was moved at the last Grand Masonic Assembly at Paris, to suppress the formula, 'To the honor of the G. A. O. T. U.' It was retained, however, thanks to a very small majority. In the summer of 1867 a numerous body of Masons assembled at Worms, in Germany, and laid the foundation for a liberal and democratic Masonic Union, which, with a singleness in its direction and action, aims to extend itself over the two hemispheres.

"But if a general Masonic Union as proposed, simple and consistent in form, with a singleness of purpose for its labors, may be looked upon, in its aim and tendency, as a desirable precursor of the future union of all nations, yet to us it seems difficult of attainment; for we must take into consideration the great difference of civilization between nations, and the still greater difficulties of communication. Not in the same sense, however, do we judge the restless reform movements of the great and ancient Masonic powers of Germany. Here we behold the ideas of the age invade the sanctuary of Masonic conservatism, the more certain to bear fruit there, as they have been ripened by a rest and experience of many years. Memorable, in this sense, was the assembly of the German Grand Masters, who held their session on the 31st of May, 1868, in the halls of the Grand National Mother  of Prussia, the Three Globes.

"On that day assembled at Berlin the Grand Masters and Deputy Grand Masters of the Grand  of Hamburg, Frankfurt-on-the-Main, Darmstadt, Three Globes, Royal York, and the National Grand  of Germany; and over this assembly presided M.: W.: Bro. Warnatz, the Grand Master of the Grand  of Saxony. The resolutions then adopted were promulgated by M.: W.: Bro. Warnatz on the 29th of September, of the same year, at the session of the Grand  of Saxony, and in the presence of the representatives of Foreign Grand Orients.

"This conference is no less disquieting to those that are wedded to the past, as to those who, tired of abuses, desire to demolish the edifice. Another conference will be held during the next summer. We wish to the German Freemasons courage and wisdom. In the meantime we will address ourselves to you, brethren, who preside over the Masonic  of Italy.

"The Masonic family of Italy watches attentively and respectfully the steps taken by her older sister; yet she does renounce the initiative, the precious treasure of her youth. The next general assembly will open a field for the same.

"In order that the Grand Master and the various committees may be prepared to submit to that assembly matured reform propositions, and that no time may be lost, it is necessary that the  should transmit their notes to the Grand Chancery at the earliest possible moment.

"The Grand Master submits the following points for consideration:

"1. Inviolable maintenance of the Masonic principles of toleration and charity.

"2. Maintenance of the full freedom to practice any rite.

"3. Abstinence from discussing religious, personal, and political questions in the .

"4. Participation in the progress of the mind and in the national life.

"5. Introduction of changes necessary in the published General Statutes of the Masonic Union, to the effect that the non-essential forms may be simplified, and the union become better cemented and more dignified. If we desire to be strong, we must be a unit; and to form a firm Union, we must have able leaders, in whom we must repose confidence. The members of the Order must be men of education and integrity. If we waste our time in the practice of complicated and superfluous rites, we will have no time for our education. If the Union is not kept free from dishonest elements, it becomes exposed to contempt. The present system of Masonic jurisprudence is impracticable, not sufficiently solemn, and it is a source of danger and mischief. The [] should have power to expel irrevocably every troublesome brother; and the Grand Orient, to strike off at once every brother who dishonors it.

"6. Reform of our complicated and impracticable financial system.

"7. A system by which schools and agricultural colleges may be established for the people, asylums for the old, the sick, and for liberated convicts. The helpless and modest poor should be assisted.

"8. A system to interest the laborer and farmer in Freemasonry, and a practical method to improve the education of females, and gain them for our labors.

"9. Means to combat every opposition to enlightenment.

"The Grand Orient expects to receive answers to these questions by the 30th of April of the current year, and hopes that the [] will fulfill their duties in this respect. At any rate, it will have fulfilled its own duty.

"Receive, dear brethren, my most sincere Masonic salutation.

"The Acting Grand Master,

"L. FRAPOLI."

The Grand Orient held its annual session at Florence, June 15-19, 1869; 115 [] were represented. Grand Master Frapoli presided.

It defines its position in the following:

1. The Grand Orient of Freemasonry in Italy and its Masonic colonies, considers itself the sole representative, and the only authority directing Freemasonry in Italy generally and elsewhere, where the widow's sons, with the sacred name in their hearts, assemble to labor in common.

2. Until Rome is restored to the Italian nation, its rightful owners, it has its seat at the temporary capital, Florence.

3. It accepts the war which the intolerance of civil-clerical tyranny has declared against the progress of the human race; but, as a corporation, abstains from intermeddling with political affairs.

4. It permits freedom of ritual, and makes no distinction on account of religion or race.

5. It acknowledges no Freemasonry among women.

6. It acknowledges as Freemasons those only who belong to one of its own [], or to one recognized by a Masonic authority allied with itself.

Grand Master Frapoli, in his address at the opening, remarked, that "during the new development of Italy, Masonry had spread widely and rapidly, but under too much excitement and with insufficient regulations. In order to regulate the movement, twenty-two [] assembled at Turin, in December, 1861, and formed the Grand Orient of Italy; at the meeting at Naples, in 1867, it assumed solid shape. It numbers now 150 daughter [], of which at least 130 are in full vigor. The number of Masonic authorities in friendship or alliance with it, is nearly forty."

The following resolutions were adopted:

"Every [] retains full freedom of ritual: the external relations are regulated according to the adopted general Statutes of the Order.

"The Statutes published by the Grand Orient in 1867, are adopted, with such amendments as the present meeting may decide upon. A committee of three is appointed to receive any suggestions from [] or single brethren. The Committee is to make its report to the Grand Orient at the next year's session. If then adopted, no amendment can be made for five years.

"Italian Masonry recognizes only the members of a brother's family as sisters, but permits no participation of women in the labors of the lodge.

"The assembly retains the formula O. G. D. G. A. D. U. (*olla gloria del*

grande architetto universo), and rejects A. N. D. P. U. P. I. (*a nome della Patria universale, Progresso infinito*). It permits the following questions to the candidate: 'What religion do you profess?' The questions to precede the so-called Testament are to be: 'What are the duties of man toward the common fatherland?' 'What are his duties toward himself, and to his neighbor?'

It was unanimously resolved, that all diplomas and certificates should be uniform and be issued by the central authority; old ones are to be examined by a Committee and exchanged for new ones. In future, every valid certificate must have the original indorsement of the Grand Orient, and must be indorsed annually thereafter. The names of all expelled members, as well as rejected candidates, must be reported to the Grand Orient, and before initiation every □ has to obtain from the Grand Orient the *nihil obstat*.

The annual dues to the Grand Orient for each member of a □ in Italy is three francs, and six francs for members of □ in the colonies.

A lengthy and spirited discussion took place on Masonic jurisprudence. Expulsion must be preceded by personal or written defense. The principle is adopted, that the expulsion or striking from the roll, of a brother, pronounced by the □ to which he belongs, is lawful, without appeal within the jurisdiction of the □; but it is for the Grand Orient to decide whether the consequences of the judgment are to extend to the whole Order. The punishment pronounced by the □ must be founded upon the general Statutes.

The regulations prohibiting □ from resorting to the public press, without special authority from the Grand Orient, and all means adopted to remove unworthy brethren and exclude irregular Masons, are approved.

No special □ for farmers, laborers, or the army, are to be chartered.

Bro. Frapoli was elected Grand Master.

The 150 □ affiliated with the Grand Orient of Italy, are distributed in the following countries:

In Greece (Isle of Samos), 1; in Turkey, 9 (4 in Smyrna, and 3 Constantinople); in Magnesia, 1, and in Salonica, 1; in Egypt, 6, (3 in Alexandria, 2 in Cairo, and 1 in Suez); Tunis, 1; Tripoli, 1; Lima, 1; Buenos Ayres, 1; Montevideo, 1; Salto (Argentine), 1; Florida (Chili), 1; and in Italy, 127.

It will be observed that the Grand Orient acknowledges those only as Freemasons who are members of one of her own □, or belong to a □ of Masonic authorities in alliance with it.

Article IX. of the Constitution of the Grand Orient, provides as follows:

"The Grand Orient of Italy has its seat at the capital of the kingdom; it may charter lodges in all parts of the world."

The Grand Orient, therefore, does not only not subscribe to the right of jurisdiction, but also recognizes those as Masons only that are members of □ affiliated with Grand □ in alliance with it. This is certainly a claim that even the Grand Master of Hamburg has never set up for himself.

On the 13th of October, Grand Master Frapoli issued the following circular, letter in relation to the meeting of those opposed to the Council now in session at Rome, and who were to assemble at Naples:

"TO THE MASTER OF □ IN ITALY:

"Dear Brethren:—The call issued by the Pope of Rome for meeting in Council of the Prelates of the Roman Catholic Church, has been brought to the knowledge of the public by the press.

"We would have deemed it more dignified, if the latitudinarians had taken a position of indifference in regard to these antiquated spectacles. Such a position would contribute to strengthen the good sense of the indifferently disposed people, which seems to say, 'Let them cook their own broth.'

"But from the moment that one of our well-meaning citizens took the initiative for a meeting in another Italian city in opposition to Rome, we think that those of our brethren, who feel called upon to participate therein, will favor the good cause by preventing the meeting from receiving the seal of mystification. With these fears we became impressed, when we read the following sentences in the printed circular of the instigators to the so-called anti-Council of Naples:

"We will avoid all theological discussions, confining ourselves to laying

before the rational and enlightened men of all countries and religions the following proposition:

"To abstain from all that is bad; to do good; to love each other in the common interest.

"Naples, September 22, 1869."

"Masonry, as a corporation, exalted above all religious feuds, would entirely mistake its own mission and become partizan, were it to occupy itself with what the head of a sect, whichever that may be, enacts for its adherents.

"Aside of this, Masonry is a cosmopolitan association, and in a question, which from its nature is international, in our opinion it can not and must not act in isolated groups. If a general convention of the delegates of the Masons of the world should be deemed necessary or useful, that convention should meet in its own house; and the Masonic edifice is large enough to receive all ideas of progress, and permit their development.

"By another circular we will, at an early day, invite the Freemasons of Italy to earnest and positive labors. In the meantime, R. W. Brethren, you will communicate this to your [□], and point out to them the correct position of entire abstinence to which they are bound; the preservation of their strength for the benefit of the Order, and the support of their [□] in the face of the papal Council, by a dignified abstinence, which culminates in the motto: 'Woe be to him who touches us.'

"Awaiting your answer, I beg you, dear brethren, to receive the Masonic salutation of Yours faithfully, L. FRAPOLI, Grand Master.

"Florence, October 17, 1869."

Again have we made our annual visits, to the different households of the Masonic family and witnessed their labors and progress. In our own country the Masonic ranks present one grand and solid phalanx, prospering and increasing beyond all precedent. The number of Grand [□] in the United States is forty-two; total number of [□] under their jurisdiction, 6,971, with a membership of 373,962, according to the statistical reports for 1868, with the exception of nine; one of these is for 1866, and seven for 1867, and our own Grand [□] for 1869. The membership of two of these we have estimated, as they are not reported. If we add to this the Entered Apprentices and Fellow Crafts, who, in this country, are not members of [□], we increase the total by about 37,000. With the non-affiliated Masons the grand total would undoubtedly reach 500,000. Our neighbor, the Grand [□] of Canada, in 1867 had 184 [□] with 7,000 members, and New Brunswick, in 1867, 17 [□], with about 1,000 members, under their jurisdiction.

In Europe, also, the prospect for the future of our Royal Art, is encouraging. In Germany the annual conference of the Grand Masters seem to infuse a spirit of unity among the bodies participating therein.

The Grand [□] *sur Sonne*, at Baireuth, proposes a union of the Grand [□] of South Germany. Two of the Grand Bodies of Italy, the Grand [□] of Milan and Florence, heretofore inimical to each other, have united, and now form the Grand Orient of Italy, with its seat at Florence. There exist, however, two other Grand [□] in Italy, the Supreme Council at Palermo, with about twelve [□], and the Supreme Council of Sicily, of which Prince Elia is Grand Master, composed, it is said, of his aristocratic followers only. Its numbers are insignificant, and they are not recognized by the Grand Orient.

In Spain the change in the political condition of that country is followed by successful efforts to re-kindle the fires on the altars of Masonry that had been extinguished by a bigoted priesthood. Four new [□] have been chartered in that country by the Grand Orient of Lusitania, at Lisbon, and others are reported to be in process of formation. There may yet be many sore trials for Masonry in that country; but as the nations of continental Europe gradually assert their political rights, we may predict a brighter future for the Fraternity of those countries from which autocratic rule has heretofore excluded the practice of our Royal Art. Such has been the case in Italy and in Portugal, and it is now asserting its rights in Spain.

In Hungary, where Masonry had been dormant for almost eighty years, through the prohibition of the Austrian government, it is rapidly throwing off its lethargy. The three [□] already established at Pesth, Temesvar, and

Oedenburg, are said to number fifty members each. The establishment of new [] at Presburg and Baja is under contemplation, and we hope to be able to announce the formation of a Grand [] in Hungary at no distant day.

During the past year the Roman Catholic clergy have been particularly active in their crusade against Masonry. In France this hatred against the Fraternity has become greatly intensified, and increases day by day. One or two [] have even been compelled to suspend their labors. The quiet deportment of the Fraternity, however, in the face of these clerical persecutions, has had the effect to increase materially the number of its adherents.

The session of the Ecumenical Council at Rome has attracted the attention of the Masons of Italy, France and Germany. In some parts of Europe our brethren have deemed it necessary to counteract this movement on the part of the Roman hierarchy, by proposing conventions and issuing Masonic "declarations of faith" and "manifestoes." The one issued by the Grand [] *zur Sonne* we give in another part of our report.

Although we doubt the policy of these proceedings, yet they may be necessary in particular localities. We cannot by argument enlighten the ignorance of the lower classes. The liberal and enlightened men of all nations—and from these the Masonic ranks are replenished—will pass the pretensions of the Roman Catholic clergy with the quiet contempt they deserve. The Fraternity, by pursuing the even tenor of its way, has not only survived these onslaughts, but has steadily progressed and increased. Papal bulls and excommunications, church and government persecutions and prohibitions, have left it unscathed. From all of them it has arisen purified and strengthened. With indifference it should treat the *Syllabus errorum* and the Encyclical of the Roman Pontiff, and it will even survive the declaration of "infallibility" which the Pope desires to appropriate to himself; an attribute of Deity, and not of mortal man.

In our own free country, also, Masonry is not free from the persecution of religious fanatics. To us their antics and impotent fulminations are amusing, and we contemplate them with complacency. The poison which these poor people try to spatter over our Institution, carries its antidote with it, and we prefer to let them ride their hobby to their hearts' content.

JOHN W. SIMONS, }
JOHN L. LEWIS, } Committee.
M. PINNER. }

Respectfully submitted,

A. T. C. PIERSON.

